

AHMADIYYA BULLETIN

APRIL - MAY 2023

SHAHADAT - HIJRAT 1402

وَوَسَّعْ مَكَانَكَ

And Enlarge Your House

A revelation of Promised Messiah (Peace be upon him)
(Tadhkira – pp. 65 - 66)



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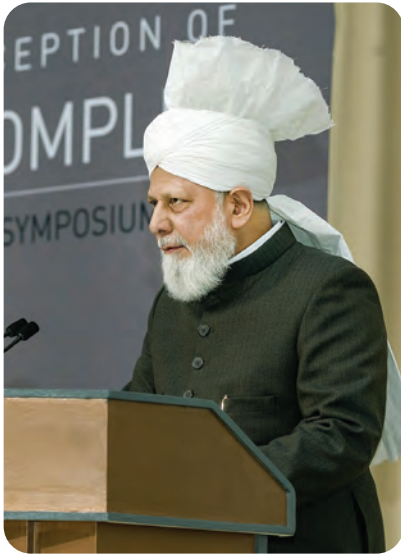
New Administrative Block of Baitul Futuh Complex



Dr. Tadatoshi Akiba, former mayor of Hiroshima, recipient of the 2022 Ahmadiyya Muslim Prize for the Advancement of Peace for his efforts towards campaigning for nuclear disarmament



Barbara Caroline Hofman, founder of the charity ASEM, recipient of the 2019 Ahmadiyya Muslim Prize for the Advancement of Peace, in recognition of her charitable work to provide for children orphaned by war



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from Australia

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اعوذ بالله من الشيطان الرجيم

The Holy Qur'an

And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And remember when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day,' He said, 'And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'

And remember the time when Abraham and Ishmael raised the foundations of the House, praying, 'Our Lord, accept this from us; for Thou art the All-Hearing, the All-Knowing.'

Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful. (Al - Baqarah V 126 - 129)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَإِذْ
قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ
أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَصْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ
ۖ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ۖ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ

Hadith

It was narrated from Mahmood bin Labeed That `Uthman رضي الله عنه wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. `Uthman رضي الله عنه said: I heard the Messenger of Allah ﷺ say: 'Whoever builds a mosque for the sake of Allah, Allah will build for him a house like it in Paradise.'

Sahih Muslim - The Book of Zuhd and Softening of Hearts
Chapter: The Virtue Of Building Masajid

قال الرسول ﷺ
عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ
أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرِهَ النَّاسُ ذَلِكَ
وَأَحْبَبُوا أَنْ يَدَعَهُ عَلَىٰ هَيْئَتِهِ فَقَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ
فِي الْجَنَّةِ مِثْلَهُ.

(صحيح مسلم، كتاب الزهد والرفائق، باب فضل بناء المساجد)

From the Writings of the Promised Messiah عليه السلام

"They signify the first 'brick' for the founding of the order of good, as well as for the building of mosques and the demolition of the monastery. Contained within them is the triumph of heavenly powers over earthly ones, and of the Messiah's light over Dajjal's machinations. Allah is showing His creation a bright lamp, so they are entering the Religion of Allah in droves, and this was a fate decreed by the Lord of all the worlds."

وہو لبنة أولى لتأسيس نظام الخير وتعمير المساجد وتخريب الدبر،
اور یہ نظام خیر کی بنیاد کے لئے پہلی اینٹ ہے اور نیز مساجد کی تعمیر اور دبر کی خرابی کے لئے اور
وتغلب فيه القوى السماوية على القوى الأرضية، والأنوار المسيحية
اس میں آسمانی قوتیں زمینی قوتوں پر غالب آ جائیں گی اور مسیحی نور
على الجيل الدجالية، ويُرَى اللَّهُ خَلْقَهُ سَرَّاجًا وَهَاجًا، فيدخلون في
دجالی حیلوں سے بڑھ جائیں گے اور خدا تعالیٰ اپنی خلقت کو ایک روشن چراغ دکھائے گا پس وہ
دين الله أفواجًا، وكان قدرًا مقضيًا من رب العالمين.

فوج در فوج دین الہی میں داخل ہوں گی۔

EDITORIAL

Mosques are the houses of Allah. To construct them is truly a blessing. The name ‘Mosque’ is referred to in verse (9:18) of chapter (9) *sūrat l-tawbah* (The Repentance):

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

The Holy Prophet (peace and blessings of Allah be upon him) has said that:

“He who sincerely helps build a mosque, Allah will build a house for him in paradise” Ṣaḥīḥ al-Bukhārī 439, Ṣaḥīḥ Muslim 533

The Ahmadiyya Muslim Jama’at (Community) has always recognised the importance of building Mosques. In 1894, its founder Hazrat Mirza Ghulam Ahmad (peace be upon him) prophesied:

‘The foundation stone of the Renaissance of Islam and a superior world order have been laid. Now, mosques will be built and people will enter them, and join the Divine Movement in hordes.’ Noorul Haq, Vol.2, p42

At that time merely 5 years had elapsed since the establishment of the Jama’at, its resources were meagre and its followers were no more than a few thousand. Yet such is the way of the Almighty that He Himself sees to the fulfilment of the aspirations of His beloved. This has certainly been the case with the building of mosques and the UK has not lagged behind in being the recipient of this Divine succour.

In 1924 the UK witnessed the building of the first mosque in London - the Fazl Mosque located in Southfields in the Borough of Wandsworth. Then 79 years later it was blessed in building the largest mosque in Western Europe at The Baitul Futuh Mosque in Morden in the London Borough of Merton. Despite strenuous efforts of others and their vastly greater resources, no other Muslim group has been able to match this feat - a clear indication of the Divine support for the Ahmadiyya Community and the truth of its founder Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him).

This Divine support has also been realised in the multitudes that have joined the Community, as predicted by the Promised Messiah (peace be upon him). In accepting his message, people have recognised the true value of virtue and sacrifice and have not held back when asked to make a contribution for the building of a mosque. Touching examples of selfless commitment for the sake of Allah are found in abundance; couples putting off the purchase of their own homes and handing over their deposit money to the mosque fund; workers doing

overtime to make additional contributions; ladies putting sentiment aside and selling their jewellery, and children handing over their pocket money saved up over many months. Such sacrifices reflect the sincerity of members and their quest to seek Allah’s pleasure. The Holy Qur’an states that Allah multiplies His favours to those who spend in the way of Allah. Many of the blessings and miracles within this project are therefore a result of the sacrifices of the blessed and hard-working people who opened their hearts to this cause.

Added to this are the huge sacrifices of the professionals and artisans of the Community who bring their expertise to bear in the building which further helps in reducing the costs. This includes the construction, fundraising, day to day facilities management and too many other aspects to name. It is unrealistic to think we would be where we are today without such an invaluable resource. May Allah reward them all for their efforts.

All this of course cannot be achieved without leadership, and this Community of the Promised Messiah (peace be upon him) is blessed with a system of Khilafat that is the envy of the Muslim world promoting the peaceful message of Islam. It is with such guidance that the Community is enabled to progress at the pace it has without fear or favour, where erstwhile fears have been set aside. In the case of the building of the Baitul Futuh mosque for instance, it was Hazrat Khalifatul Masih IV (Allah have mercy on him) who had the vision and resolve to urge the Community to go ahead. On many occasions, when facing difficult circumstances on the project, an audience would be sought with Huzoor (Allah have mercy on him). Every time without failure he would help not only in resolving the issues but gave me encouragement to push forward as this mission was divinely inspired and would be pleasing to Allah. It is Allah’s blessing that he was able to see with his own eyes the beginnings of the vision he had conceived, but as per Allah’s will Huzoor (Allah have mercy on him) did not get to witness the completion of this grand project. However, the Ahmadiyya Muslim Community is blessed with the institution of Khilafat where missions and aspirations never die with an incumbent but continue to flourish with the appointment of the next successor. So it was in this case with the Khilafat of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (May Allah be his Helper). Since his election, under his blessed guidance, Community has completed the construction of the Baitul Futuh Mosque (including the recent addition of the new administrative block, a four-storey beautiful building) and added over 20 more in the UK including the one in Islamabad, Tilford which has become the blessed residence of His Holiness today. May Allah grant healthy and long life to beloved Huzoor Aqdas (May Allah be his Helper) so that the community can go from strength to strength under the protection of Khilafat, and may Allah continue to shower us with His blessings and mercy, Ameen.

Mohammed Nasser Khan

Naib Amir UK & Project Director Baitul Futuh



Beautiful views of new administrative block of Baitul Futuh Complex



‘Excellences of the Holy Qur’an – A Universal & All-Encompassing Teaching

FRIDAY SERMON DELIVERED AT BAITUL FUTUH MOSQUE, MORDEN, LONDON, UK (07/04/2023)

After reciting *Tashahhud*, *Ta’awwuz* and *Surah al-Fatihah*, His Holiness Hazrat Mirza Masroor Ahmad (aba) said that Allah the Almighty completed the *Shariah* or law given to the Holy Prophet (sa) and declared:

‘This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.’ (The Holy Qur’an, 5:4)

Attaining God’s Pleasure Through the Perfected Religion

His Holiness (aba) said that this is a great favour of God upon Muslims, that their faith has been perfected, and it is only Islam who makes this claim. The final faith sent by God is Islam, and if one desires to attain the pleasure of God, then they can do so only by adhering to the teachings of Islam. The Holy Qur’an is now the principle and sole source of true spiritual progress; in fact it is so complete and perfect that it is also the sole source of true material progress as well. This can all be the case if one truly acts upon and implements the teachings of the Holy Qur’an. There is no necessity of humans, whether material, spiritual, moral or otherwise which has not been covered by the teachings of the Holy Qur’an. Thus, this verse clearly announces that the very survival of humankind is now dependent upon this teaching that is the Holy Qur’an.

What Need is there for the Promised Messiah (as) if the Holy Prophet (sa) Was the Perfect Prophet?

His Holiness (aba) stated that the Promised Messiah (as) stated that the Holy Prophet (sa) was the complete and perfect Prophet, and thus the complete and perfect teaching was revealed to him.

There are some who allege that if this is the case, then what was the purpose or need for the advent of the Promised Messiah (as)? The Promised Messiah (as) himself responded to this by saying that had Muslims truly been following the teachings of Islam, then there would have been no need for his advent. However, a glance at the state of the world makes it clear that manifestation of a reformer was absolutely necessary. In fact, this state of affairs was prophesied by the Holy Prophet (sa) who said that when such a state in the world and its people came to pass is when a reformer would be sent to the world.

His Holiness (aba) said that the teaching was completed upon revelation to the Holy Prophet (sa). However, because the world was not as developed at that time and means of communication were very limited, it was to be in the time of the latter day Messiah that the completion of the propagation of the message would come to fruition. Hence, we must analyse ourselves and consider the degree to which we are striving in this regard. To understand the importance of this, we must continue pondering over the Holy Qur’an and reach a higher level of its understanding through the teachings and explanations of the Promised Messiah (as).

His Holiness (aba) said that over the previous sermons, he has been presenting the various excellences and superiorities of the Holy Qur’an as explained by the Promised Messiah (as) in his writings. His Holiness (aba) said that he would continue this series in his sermon today.

His Holiness (aba) quoted the Promised Messiah (as) who said that the Holy Qur’an did justice to completing the faith, and so no other

book can take its place, for it mentioned all that was necessary. However, the door for converse with God does remain open, which can be attained through inner purification by following the Holy Qur'an and true obedience to the Holy Prophet (sa). There is no other way besides this. The Promised Messiah (as) said that the rank bestowed upon him was also only because of this reason.

Excelling Past the Level of Merely Abandoning Evil Deeds

His Holiness (aba) continued quoting the Promised Messiah (as) who said that one should not be content with simply abandoning evil deeds, rather the Holy Qur'an seeks to take one to the highest level of morality and virtue. The goal should be to please God through one's actions. His Holiness (aba) said that we should analyse ourselves and consider whether this is our purpose behind reciting the Holy Qur'an; is our recitation resulting in an increased recognition and connection with God? In fact, we have pledged to adhere to the Holy Qur'an in our pledge of allegiance. If we strive to attain this level, especially during the month of Ramadan, then our world and society can become havens of peace and the discord which arises in homes would dissipate.

Worldly Teachings Cannot Compare With the Holy Qur'an

His Holiness (aba) further quoted the Promised Messiah (as) who said that the Holy Qur'an outlines all the dos and don'ts that are necessary for humankind. The Holy Qur'an had preemptively outlined all the evils which can arise so that people may be aware and avoid falling into them without even realising it. His Holiness (aba) said that today, we see that in the education system, young children are being taught such things which are beyond their scope concerning human relations and things that they should only know after the age of maturity. Parents and even education systems are now taking notice that some teachers are going too far and this is detrimental to the children. Hence, this is the difference between a divine teaching and worldly teachings. The Holy Qur'an presents teachings for all, and also prescribes the time when those teachings apply.

His Holiness (aba) further quoted the Promised Messiah (as) who said that the Holy Qur'an cannot be compared to any worldly teachings or book. Good writers strive to pen an article that is free from all forms of falsity, embellishment, or opportunities of ridicule, while being considered full of wisdom and eloquence. Conversely, a lower level of authors who have a degraded form of writing cannot be compared to good writers. Similarly, a good, proficient, well-educated and learned doctor cannot be compared with someone who does not even have the slightest knowledge, or at most, limited knowledge of medicine. A scholar can be distinguished by the manner in which they speak, for it becomes apparent that they are full of wisdom, eloquence and enlightened thinking. The difference between such a person and one whose knowledge is limited and bereft of wisdom is easy and clear to distinguish simply from the manner in which they speak. This shows that the divinely revealed Word of God, cannot be compared to any worldly book or writing, for the knowledge of God is unmatched and cannot be likened to the knowledge of anyone else. It is thus that God Almighty Himself states:

'But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.' (The Holy Qur'an, 28:51)

Raising One's Level of Intellect and Actions to Excellence

His Holiness (aba) continued quoting the Promised Messiah (as) who said that it is a distinction of the Holy Qur'an that not only does it raise a person's intellect and knowledge to a level of excellence, but it does the same for a person's actions. Furthermore, being true followers of the Holy Qur'an and acting according to its teachings will result in the seeing of signs and the fulfilment of prayers. It is

yet another excellence of the Holy Qur'an and its teachings, that those who follow and adhere to them attain unmatched blessings.

No Verity is Left Out of the Holy Qur'an

His Holiness (aba) further quoted the Promised Messiah (as) who states that another aspect of the eloquence and proficiency of the Holy Qur'an is that it has encompassed all truths and verities pertaining to the faith in a succinct manner. It has erased the false notions of other faiths, it has responded to every allegation, it has provided the cure for every ailment, it has presented every verity, there is nothing that has superfluously been mentioned, there is not a single letter that is unnecessary. This has all been done in the most eloquent and succinct manner. Furthermore, the Holy Qur'an is such that it could be understood by both the bedouins and the intellectuals. The Holy Qur'an presents verities and truths that cannot be found anywhere else.

His Holiness (aba) continued quoting the Promised Messiah (as) who said that the Holy Qur'an stands alone in the fact that it mentions an ocean of knowledge in a matter of a few lines or pages, and yet it has not left any truth or verity pertaining to the faith. There is no other scripture which presents that which is in the Holy Qur'an. The Promised Messiah (as) challenged the world saying that he would prove that the excellences found in the Holy Qur'an are not found anywhere else. There is no one else who challenged the world in this manner.

His Holiness (aba) continued quoting the Promised Messiah (as) who said that the Holy Qur'an was revealed at a time when it was direly needed as every type of societal degradation that could possibly manifest had come to fruition. That is why the Holy Qur'an was so encompassing in its teachings, so that it could address all of these matters. These evils had not fully manifested in previous times, which is why previous scriptures were not complete or perfect in their teachings. When society had reached the pinnacle of its degradation, the Holy Qur'an was revealed, presenting a solution to every problem. That is why there is no need now for any new law or teaching, because every required matter has already been covered in the Holy Qur'an.

His Holiness (aba) further quoted the Promised Messiah (as) who said that in order to achieve salvation, a person must accept God as One and without any partner, and the fact that the Holy Qur'an is the complete and perfect teaching and that no book or scripture is required after it.

His Holiness (aba) continued quoting the Promised Messiah (as) who said that although people can still receive revelation, their revelation can never come close to resembling the revelation of the Holy Qur'an. Even if in their revelation, people are shown words similar to the Holy Qur'an, the degree of their revelation cannot be to the same degree of the Holy Qur'an. The Holy Qur'an is such that streams of knowledge flow beneath it; there is no one who can state anything similar to this. Its knowledge is like a debt, but not one that must be repaid, rather the Qur'an enjoins one to seek more.

The Promised Messiah (as) Followed the Qur'an and the Holy Prophet (sa) to the Highest Degree

His Holiness (aba) further quoted the Promised Messiah (as) who said that had he strayed from the Qur'an even in the slightest, added anything, or veered astray from the Holy Prophet (sa), then people's contentions with him and their false allegations that he changed the Qur'an and teachings of the Holy Prophet (sa) could be considered. However, the Promised Messiah (as) did not change anything of the Holy Qur'an in the slightest, nor did he ever depart from following the teachings and example of the Holy Prophet (sa). In fact, he followed the Holy Qur'an and the Holy Prophet (sa) to the highest degree, resulting in God showing him numerous signs. Therefore, one who rejects and denies the Promised Messiah (as) will ultimately and undoubtedly be questioned by God. His Holiness

(aba) said that it is our firm belief that through the Promised Messiah (as) we have been able to truly understand the Holy Qur'an.

The Holy Qur'an Establishes Absolute Justice

His Holiness (aba) further quoted the Promised Messiah (as) who said with regards to the commandment of justice in the Holy Qur'an that it is very difficult to be just to those who commit the most heinous crimes, yet this is the commandment of God, and this is the key to establishing peace in the world. If people in the world today were to adhere to this, then the world could be saved from destruction. If today's world and its leaders do not establish justice, then the world will head towards certain destruction.

His Holiness (aba) continued quoting the Promised Messiah (as) who said that before the Holy Qur'an, women had absolutely no rights. Men would marry as women as they liked without any restriction. However, it was the Holy Qur'an which came and established restrictions and ensured to establish the due rights and respect of women.

His Holiness (aba) said that the Promised Messiah (as) challenged the world saying that if there was anyone who could point out even the slightest discrepancy in the Holy Qur'an, or could present a superiority in their own book which is not found in the Qur'an and is better than it, then he would be prepared to even accept the

punishment of death.

His Holiness (aba) quoted the Promised Messiah (as) who said that if one has complete faith and then ponders over the Holy Qur'an, then instead of being inclined towards the world, their focus would always remain on God Almighty. His Holiness (aba) prayed that may Allah enable us all to do so.

Appeal for Prayers in the Month of Ramadan

His Holiness (aba) prayed that may Allah enable us to truly act upon the teachings of the Holy Qur'an, to understand it and live our lives according to it. May we continue to seek its blessings even after Ramadan. May Allah stop all the evildoers and procure the means for them to be brought to justice. His Holiness (aba) urged prayers for the entire world to be saved from disorder; these days Palestine is especially engulfed in disorder. May Allah save the Muslims of Palestine from the cruelties they are facing. May the leaders of the Muslims world see reason and rather than seeking their own benefit, seek the benefit of all Muslims. May Allah the Almighty open the doors of His blessings and mercy more than ever before during this month of Ramadan.

Summary prepared by *The Review of Religions*



“Muslims must use their Mosques to foster peace and to develop a spirit of love and sympathy within society and this is why Ahmadi Muslims across the world raise the slogan of ‘Love for All, Hatred for None’. These are not empty words, or a statement designed to impress non-Muslims but are a manifestation of Islamic teachings and a true reflection of the noble and blessed character of the Prophet of Islam (peace and blessings be upon him).”

Hazrat Mirza Masroor Ahmad Khalifatul Masih V (aba) On the occasion of the inauguration of the Darus Salaam Mosque (Abode of Peace) in Southall, London, 23rd February 2020



Recognising God – The Key to Unlocking Peace

OFFICIAL TRANSCRIPT OF THE KEYNOTE ADDRESS BY HAZRAT MIRZA MASROOR AHMAD (ABA),
WORLDWIDE HEAD OF THE AHMADIYYA MUSLIM COMMUNITY, FIFTH KHALIFAH (SUCCESSOR)
TO THE PROMISED MESSIAH (AS), AT THE NATIONAL PEACE SYMPOSIUM UK 2023 &
INAUGURATION OF THE BAITUL FUTUH COMPLEX ON SATURDAY 4TH MARCH 2023

After reciting Ta'awwuz and Bismillah, Hazrat Mirza Masroor Ahmad, (aba), Worldwide Head of the Ahmadiyya Muslim Community, said:

'All distinguished guests Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhu – peace and blessings of Allah be upon you all.

Firstly, I would like to express my sincere gratitude to all of our guests who have joined us here this evening. Due to the COVID pandemic, we were unable to hold such a guest reception for the last few years. Given this, we are extremely pleased that today, after an interval of four years, we are able to host all of you, old and new friends alike, once again. This event is being held to inaugurate the reconstruction of the administrative block of the Baitul Futuh Mosque complex, and alongside the inauguration, we are holding our National Peace Symposium. Therefore, I will seek to briefly mention the objectives of a mosque and also offer my thoughts on the current state of the world and how to achieve global peace and security.

The Core Values of a True Muslim

According to my belief, it is not possible to fulfil the rights of Allah the Almighty or attain His nearness without fulfilling the rights of our fellow human beings and all of God's creation. True Muslims, therefore, live their lives peacefully and seek to propagate peace, tolerance, and mutual understanding in society. Indeed, Ahmadi Muslims believe that the founder of our community was sent by Allah the Almighty to draw the attention of mankind towards these core fundamental Islamic principles of fulfilling the rights of worship of God Almighty, fulfilling the rights of humanity, and seeking to spread peace and harmony throughout the world. He bequeathed us a legacy of peace by making it clear that there is a direct correlation between the worship of God Almighty and fulfilling the rights of mankind. This is something to keep in mind as we gather in this building that stands adjacent to the main mosque, and so forms part of the mosque complex. Mosques are built for the worship of Allah the Almighty, and it is stated in the Holy Qur'an that if a person does not fulfil the rights of God's creation, their prayers and worship will

be rejected. Indeed, the Qur'an states that the worship of those who fail to pay heed to other people's rights will be the means of their downfall and humiliation rather than the means of their salvation.

Mosques – Entering a State of Peace

Furthermore, it is essential to note that Muslims are commanded to build a mosque in the direction of the Holy Ka'bah, the sacred house of Makkah, and to worship towards it. Yet, it is not enough to merely turn one's physical direction towards the Holy Ka'bah, rather Muslims and their mosques must fulfil the objectives of the Ka'bah, outlined in chapter 3, verse 98 of the Holy Qur'an, where it states that whosoever enters the sacred house of Allah enters peace. This Qur'anic verse means that a true Muslim, upon entering a mosque shall himself enter a state of peace and shall, by fulfilling the rights and commands of God, prove a beacon of peace and security for others. All of our mosques spiritually mirror the Holy Ka'bah, wherein they serve not only as an abode of worshipping God Almighty, but are also a means of fulfilling the rights of mankind and establishing peace in the world. As Muslims, we pray five times a day, and in each prayer, it is incumbent upon us to recite the first chapter of the Holy Qur'an. In its second verse, Allah the Almighty proclaims that He is the Lord of all the Worlds and of all people. He is not just the Provider and Sustainer of Muslims, but He provides for, and sustains Christians, Jews, Hindus, Sikhs, and indeed people of all religions and beliefs. He grants them life, and He fulfils their basic needs through His grace and compassion. Consequently, from the very start of the Holy Qur'an, Muslims are taught that the fundamental pillar of Islamic teaching is that a sincere Muslim must never harm the people of other faiths or religions, harbour any form of hatred or speak ill of them in any way, as we are all the creation of God Almighty.

Indeed, it is our conviction and teaching that Allah the Almighty fulfils the needs of those who do not appreciate His grace and reject His very existence. Not only does He provide for them, but He also grants them the fruits of their labour. This is the concept of the All-Merciful God in Whom we believe. Surely, those who have faith in such a Gracious God can never seek to undermine the peace and well-being of others. Thus, it is purely to attain the nearness and love of such a Benevolent and Loving God that the Ahmadiyya Muslim Community strives to foster peace and harmony around the world. Ever since our community was founded in the late 19th Century, alongside inviting others towards God Almighty, we have consistently practised and preached a message of mutual understanding and tolerance and sought to establish true peace in the world.

Peace – A Golden Key

As I mentioned earlier, prior to the pandemic, we held this National Peace Symposium each year, and we are grateful to have the opportunity to resume this event in an effort to advance the cause of peace. In addition, we hold similar conferences and events all around the world, seeking to bring people together, irrespective of their caste, creed or colour, under the banner of humanity and strive to identify solutions to the problems faced in the world. Our motivation is for true and lasting peace to emerge so that mankind can save itself from self-destruction. Our objective is to raise awareness of the fact that the world stands at the precipice of disaster and to urge humanity to take a step back and consider our responsibilities, not only to the people of today, but also to our future generations.

We hold such events so we can proclaim our firm conviction that only in peace lies the salvation of the world. Peace is a golden key to unlocking the door to societal progress and development and ensuring that our future generations can thrive and prosper. Though we have long preached this message, it seems to have fallen upon deaf ears. I believe the fundamental reason is that the vast majority of the world has turned away from God Almighty and consider materialistic gains and worldly pursuits to be their

ultimate objective. It was due to such vain and covetous pursuits that mankind was dragged into two calamitous and harrowing world wars during the 20th Century. Rather than learn from the horrors of the past, the world is once again engulfed by warfare and conflict.

At this point, I should clarify that I do not believe that the blame lies exclusively with Muslims or non-Muslims, nor do I say that cruelties or injustices are the sole preserve of any one group or nation. Any Muslims or so-called Islamic groups who inflict cruelties or conduct barbaric acts violate their religious teachings and are fully culpable to be condemned in the strongest terms. According to Islam's teachings, permission for war is only granted under extreme circumstances as a defensive measure where a concerted effort is made to destroy the institution of religion and freedom of belief through warfare. Islam has never, and never will, permit aggressive warfare for the sake of territorial gains or fulfilling geopolitical ambitions.

Practical Methods for Reconciliation in Times of War

Furthermore, the Holy Qur'an has instructed that every possible opportunity to achieve peace must be pursued no matter how remote the chances of success are. In chapter 49, verse 10, Allah the Almighty states that when two nations are at war, third parties should seek to reconcile them and draw them to a peaceful settlement. If the aggressor continues to wage war, it is up to other nations to join forces and use proportionate and legitimate force to stop the oppressor. However, once their cruelties cease, unjust retribution or revenge must not be exacted. Regarding this principle, chapter 5, verse 9 of the Holy Qur'an categorically states that you must not let the enmity of any nation or party prevent you from upholding the true standards of justice and equity.

Accordingly, punitive sanctions or other unjust measures that prevent a nation from moving forward post-war and limit its freedom and prosperity should be avoided at all costs. Just a few days ago marked the first anniversary of the war in Ukraine, and sadly there is no sign of how or when the war will end. Nonetheless, this has not stopped certain political leaders from stating that once the war does end, Russia should be subjected to extreme sanctions and made to pay for its actions.

Recently, a column by the journalist Matthew Parris was published in *The Times* stating that such statements in advance of any meaningful peace talks are illjudged and serve only to further inflame a volatile situation and reduce the chances of a peaceful settlement. The columnist wrote that political leaders should be above seeking short-term media acclaim and recognise, as he puts it, that the words spoken now can cast long shadows across a future terrain of which we are still ignorant. He writes that now is not the time to speak of reparations from a defeated Russia or to call for Nuremberg-style war crimes tribunals. I believe he is right to serve this warning. What incentive will Russia and its leaders have to cease hostilities if they know that their withdrawal will lead to their certain ruin?

As I have said, Islamic teachings require every effort to be made to bring a peaceful solution to a conflict. For this reason, I believe it is essential to keep the channels of communication open and to strive to find mutually acceptable terms of agreement. If, however, the aggressor remains bent on causing misery and destruction and refuses to withdraw, Islam teaches that other nations should join together as one and use proportionate and necessary force to end the cruelties.

The objective of the intervening parties must remain at all times to establish peace instead of seeking revenge or humiliating the aggressor, nor should their underlying intention ever be to line one's pockets or to exploit the conflict to advance vested interests. Otherwise, those who have been demeaned will undoubtedly harbour a sense of injustice and resentment. Such frustrations are

bound to eventually boil over and lead to further conflict, and so the cycle of incessant violence will continue to rotate with ever greater fury.

Regrettably, as the columnist noted, rather than acting wisely, certain leaders and officials are making statements or pledges that serve only to pour petrol on the fire. Instead of helping to end the war, their comments reduce the long-term chances of peace. In a similar vein, an extremely dangerous consequence of the war in Ukraine has been the solidification of opposing political blocs and alliances, and the rhetoric being used in international relations is becoming increasingly hostile on all sides. For example, much has been written about how Russia and China are forging closer ties bonded by their mutual antagonism towards the West.

Bringing an End to the Cycle of Bloodshed

The truth is that war often begets war. There are genuine concerns that the Ukraine conflict could spread, or that other nations could be emboldened to abandon diplomatic efforts to resolve their disputes and resort to force. For example, the situation in Taiwan is becoming increasingly precarious as China seeks to assert its control. Hence, world leaders, the media, and others should not fall into the trap of thinking that the war in Ukraine can be easily contained.

In this regard, the journalist Peter Hitchens recently wrote in a national newspaper about the decision of several Western countries to send their tanks to Ukraine. He wrote, "If they (the tanks being given to Ukraine) cross into what Russia regards as its own territory, then do not be surprised by anything which happens." He continues, "There is the real possibility that a large chunk of Europe might be turned into a radioactive graveyard and that American conventional relations for this (which will be furious and powerful) will make us a stage further into the world of horror, loss, flight, pestilence, and poverty which always follows war." Regarding Russia and Ukraine, he says, "Two counties are in a furious grapple because their deep, hard and unalterable interests conflict. The sane and decent policy for any outside power is to help push them into a lasting compromise, as the world did to France and Germany after 1945. Instead, we send tanks. It is as if the fire brigade went about starting fires."

Other commentators are reaching similar conclusions. During a recent interview, the renowned economist Professor Jeffrey Sachs said, "I did contact the White House (at the end of 2021) and said there will be war unless the US enters diplomatic talks with President Putin over this question of NATO enlargement. I was told the US will never do that. That is off the table. Now we have a war that is extraordinarily dangerous. And we are taking exactly the same tactics in East Asia that led to the war in Ukraine. We're organising alliances, building up weaponry." He continues, "The Chinese government said, 'Please lower the temperature, lower the tensions.' We say, 'No, we do what we want,' and now send more arms. This is the recipe for yet another war, and to my mind it is terrifying."

Increasingly, academics, political experts, and respected analysts are warning that we are approaching a grave period in the history of humanity. For example, the symbolic Doomsday Clock controlled by an international panel of scientists, which forecasts the likelihood of a human-made global catastrophe, was recently turned to just 90 seconds until midnight, the closest to a global disaster it has ever predicted. The scientists stated that we are living in a time of unprecedented danger and warned that there is a significant risk of global war triggered either by accident, miscalculation or even intentionally.

As we ponder over such dire warnings, the obvious question is how can the world bring an end to the cycle of warfare and bloodshed that we witness today. The world is well-versed in supporting victims and those suffering injustice, as is the case with the Ukrainian nation at this time, yet it may surprise you to hear that Islam teaches

Muslims to help not only the victim of the persecuted but also the perpetrator and oppressor. Of course, this does not mean that you provide the aggressor with the means of freedom to inflict further cruelties. Rather, to help an aggressor means to stop them from committing further brutalities and injustice.

Whatever wrongs are being committed by the Russian state, we must keep in mind the broader picture that if the war is not brought to an end, it will lead to a deepening global crisis with potentially catastrophic results. Opposing blocs will become further entrenched. Hatreds will become even more deeply rooted, increasing the likelihood of a world war. Hence, as they continue to support Ukraine as it defends itself, world powers should also be making every possible effort to end the war through peace talks and good-faith negotiations. Otherwise, I fear the war will spread beyond Europe and eastwards towards Asia, and who knows where it will stop.

For many years, I have warned of the risks of a full-scale world war and have spoken of how its deadly and destructive consequences are far beyond our comprehension. Having long warned of such a war, I take no satisfaction in the fact that we are moving ever closer to it and that others are now expressing similar sentiments and fears. Rather, I feel only grief and anguish as I see the world hurdling ever-faster towards a terrifying world war in which the lives of millions of innocent people will be lost or permanently destroyed.

Leaving a Legacy for Future Generations

Moreover, what kind of future will we leave behind for those who are yet to come? Instead of bestowing a legacy of peace and prosperity to our future generations, our parting gift to them will be nothing except death, destruction, and misery.

Certainly, it is my grave fear that today's geopolitical tensions could spiral out of all control and ultimately lead to a nuclear war. We should be under no illusion about the fact that if God forbid, a nuclear weapon is ever used, it will strike the earth with such velocity and force that its toxic effects will be felt for decades to come. Hundreds of thousands or even millions will surely die either instantly or in the aftermath. Those who survive will suffer miserable and tortuous lives as they seek to pick up the shattered pieces of humanity. As for the devastating impact on future generations, countless infants will be born with genetic defects and disabilities as a result of the perpetual effects of radiation.

Thus, with all my heart, I pray that may Allah Almighty have mercy upon humanity and may the people of the world, especially its leaders and policymakers, see sense before it is too late. I pray that instead of warmongering and sabre-rattling, they utilise all their faculties and resources to foster peace and security for all peoples and nations, rather than seeking to feed their egos and satisfy their lust for power by fueling wars. May they recognise their responsibilities to safeguard humanity for the sake of people today and for our future generations by making policies that end all forms of conflict. May they be the guardians of peace and prosperity rather than the agents of war and bloodshed.

As a religious person, I firmly believe that this can only happen when mankind sets aside its selfish ways and materialistic desires and comes to recognise and worship the One God and strives to fulfil His rights and act upon His teachings. I pray that may Allah the Almighty grant people wisdom and may all mankind manifest those principle objectives that the Creator and Master of this world, Allah the Almighty, desires from us – to fulfil His rights and those of His creations. Ameen. With these words, I thank you all once again for joining us this evening. Thank you very much.'



Waqfaat-e-Nau Ijtema UK 2023 Address by Hazrat Khalifatul Masih V (aba) at on Saturday 29th April 2023, from Baitul Futuh Mosque, London, UK

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V (aba) said:

'With the grace of Allah, today the National Waqfaat-e-Nau UK Ijtema is taking place once again. As you are aware, Waqfaat-e-Nau comprise those women and girls within our Jama'at whose parents dedicated their lives to the service of their faith and religion prior to their birth. As Waqfa-e-Nau, your absolute and unconditional priority must remain your faith and religion over all other things. And so today, I wish to briefly speak about what it actually means to give precedence to your faith. Once you comprehend what it means to prioritise and value your faith over all else, it will have a profound effect upon how you live your life. It will drive you towards the process of self-reformation and enable you to serve the Jama'at in the best possible way.

A person who gives priority to their faith as a Muslim will naturally be inclined towards living a moral life. Such a person will seek to instil within themselves those values and qualities Islam advocates. If you consider your faith to be preminent, you will also have an extremely positive influence on others and society at large.

Certainly, at a time when the world is becoming increasingly godless, it is the principal duty of the members of the Waqf-e-Nau scheme to bring people back towards God and prove a means of spreading the true religion of Allah the Almighty all around the world. In order to achieve this, you must recognise your true value and status. You are the girls and women who have the potential to play outstanding roles in bringing about a spiritual and moral revolution in the world because you are the followers of the Promised Messiah (as), who came in accordance with the prophecies of the Holy Prophet of Islam (sa).

The Holy Prophet (sa) foretold that following a period of spiritual malaise, at a time when Muslims had deviated far away from Islam's teaching, Allah the Almighty would send the Promised Messiah (as) to revive the original teachings of Islam and bring humanity back towards their Creator. Therefore, the Promised Messiah (as) was sent by Allah the Almighty to enlighten Muslims and non-Muslims alike about Islam's teachings and to establish His chosen religion in the world.

Of course, having accepted the Promised Messiah (as), all Ahmadi

must fulfil the pledge of their bai'at. Nonetheless, having dedicated your lives for the service of your religion, you have an even greater responsibility than other Ahmadis to ensure that you give precedence to your faith over everything else. Each of you must play your role in seeking to fulfil the grand objectives of the Promised Messiah (as), which, in simple terms, are to fulfil the rights of Allah the Almighty, the rights of His creation and to strive to establish His teachings in the world. Hence, you must inculcate the highest moral standards and set an example for others to learn from and follow.

Through your words, and especially your deeds, you must educate and inspire others towards the fact that, as human beings, we must fulfil each other's rights and live in peace and harmony. You must guide others about the importance of upholding human values and treating one another with love, kindness and respect. However, you cannot expect to influence others until you yourself are acting upon Islam's teachings.

In this regard, the foremost duty of a Muslim is to worship Allah as He desires. Accordingly, as members of the Waqfaat-e-Nau scheme, you must always protect and safeguard your prayers. Consider Salat to be your constant companion. It should not be that you delay or miss any prayers because of your worldly affairs or education. Do not be lazy or fall prey to weak excuses that take you away from Allah's worship. Rather, ensure you offer Namaz on time and with deep care and concentration. Occasionally, due to bad weather or other genuine reasons, Zuhr and Asr, or Maghrib and Isha can be combined, but even then, they should be offered at the earliest possible time.

Furthermore, a Muslim should recite and ponder over the Holy Qur'an each day and strive to act upon its teachings. As Waqfa-e-Nau, you have pledged your lives for the service of your faith, and so it is especially incumbent upon you to study the Qur'an and identify its various teachings. Every command of the Holy Qur'an is vitally important and must not be taken lightly. Apart from instructing us to worship Allah the Almighty, the Holy Qur'an contains many other instructions concerning self-reformation and fulfilling the rights of our fellow beings.

For example, the Qur'an lays great emphasis on fulfilling the rights of one's parents. Where it has established the rights of women and girls, it has also laid down their responsibilities. Allah the Almighty says that believing women should protect their chastity and modesty at all times and observe pardah. A fundamental reason for this Qur'anic injunction is to safeguard and protect women from harassment by men and to ensure that no man dares to cast even an inappropriate glance in their direction or to have impure or ill thoughts towards them. Rather than restricting a woman, hijab is the means of liberating them from the gaze of men.

It is true that in the non-Muslim world, the concept of purdah and the hijab has long been criticised. Yet now, certain non-Muslims are actually calling for safeguards that mirror Islam's teachings. They are coming to realise the need for caution following reports of countless cases of men harassing and abusing women at all levels of society. Relatively recently, a survey found that 97% of women aged between the age of 18 and 24 in the UK had been harassed by men. Across all age ranges, 70% of women said they had faced sexual harassment in public. As a result, there have been calls to establish safe spaces for women or to have women-only events.

Similarly, recently a new report found that many women and girls in the UK were leaving sports and exercise because they felt uncomfortable and as though they were being sexualised by being forced to wear sports skirts that exposed much of their bodies. Thus, you should never harbour any form of inferiority complex or embarrassment regarding the hijab or any other of Islam's teachings. Instead, you should feel pride in your religious beliefs and be confident in the expression of your faith. Certainly, there is

no Islamic injunction or restriction that is without reason or logic. Each Islamic teaching is based upon human nature and the means for ensuring societal peace and harmony.

There is no getting away from the fact that today, at every turn, lies immodesty and vulgarity, be it on television, social media, or in public areas such as beaches, parks, or other places of recreation. In such circumstances, every Ahmadi girl, and especially every Waqfa-e-Nau girl, must show strength of character and pay great care and attention to protect her chastity and modesty of dress. You must seek to embody Islam's teachings in all respects. Only then will you be able to fulfil the pledge you have made to reform yourselves and to strive to ignite a spiritual and moral revolution in the world.

Another virtue the Holy Qur'an has laid great emphasis upon is truthfulness. Allah the Almighty has said that there should not be even the slightest indication of falsehood or deception in one's words or deeds. Even when it comes to joking, one should not say anything misleading or false. Furthermore, Islam teaches that a person should treat his relatives with love and affection, and Waqf-e-Zindagis and Waqfa-e-Nau should try to manifest this quality even more than others.

With the grace of Allah, the Waqf-e-Nau scheme has reached a stage where many of the early Waqfaat-e-Nau girls are now mothers. Indeed, even many of those born some years later are now married and starting their families. The responsibilities of such Waqfaat-e-Nau are much increased. Where before, they had to concentrate primarily on their own moral state, now they are also directly responsible for the moral training of the next generation of the Jama'at. To fulfil this duty, Ahmadi mothers must manifest the highest standards of worship of Allah and inculcate within themselves the very best morals. Most of you have been brought up and educated here, and so you understand this society and recognise its ills and vices. Utilise this knowledge to not only save yourselves from its ill effects, but also to guide your children so that they avoid the moral pitfalls and traps that await them as they grow and develop.

Without a shadow of doubt, it is the great challenge of the time for Ahmadi mothers to ensure that our future generations remain attached to their religion. Moreover, be ever mindful of your duty to bring people towards God. To achieve this, every Waqfa-e-Nau must start with their own home. Treat your younger siblings and children with love and care and strive to nurture the love of Allah within their hearts. Thereafter, reach out to your neighbours, friends and the wider world.

Never waver in your efforts to develop a righteous society in which the teachings of Allah the Almighty reign supreme. Be ready for every sacrifice for the sake of your faith, and take inspiration from those noble women of the past who attained the highest spiritual ranks. Unquestionably, in every era, righteous women have played an outstanding role for the sake of their faith and belief in Allah the Almighty.

For example, you see how the female disciples of the Prophet Jesus (as) excelled in faith and showed immense courage and loyalty after Jesus (as) was taken down from the cross and emerged from the tomb-like cave in which he remained for three days, it was Mary Magdalene and two other women who came to his aid. Despite facing the threat of grave punishment and retribution from the authorities, those brave women did not recoil in fear, rather, they showed far more courage and devotion than the male disciples. Rightfully, Christian women feel pride at the fortitude of those women who gave precedence to their faith and who, for the sake of Jesus (as) and his teachings, made great sacrifices.

Furthermore, the Holy Qur'an specifically mentions two very pious women: Hazrat Maryam and the wife of the Pharaoh. Both manifested exceptional faith in Allah and gave precedence to their belief in Him

over all else. In the case of Pharaoh's wife, she remained faithful to Allah even though she was the wife of a disbeliever.

History bears witness to the fact that during the blessed era of the Holy Prophet (sa), the sacrifices made by Muslim women reached new heights and shall forever remain an example for mankind. Some early Muslim women were subjected to inhumane cruelties and brutalities, yet they patiently tolerated all such atrocities and bore untold grief for the sake of their faith. Along with Muslim men, Muslim women were viciously tortured by the disbelievers of Makkah. They were forced to lie upon scorching sands and dragged for long distances as burning coals, or stones were placed on their bodies.

Once, the Holy Prophet (sa) observed a Muslim husband and wife, both of whom were slaves, being horrifically tortured in this way by their merciless master. They were forced to lie in the blistering heat upon boiling sands and were relentlessly beaten, and hot stones were placed upon them, all the while their owner demanded they renounce their belief in the Holy Prophet (sa). Despite their agony, they never once wavered in their faith. Upon observing their torment, the Holy Prophet (sa) became overwhelmed with emotion and grief and turned to Allah in prayer. The Holy Prophet (sa) addressed the Muslim husband and wife and counselled them to remain patient and gave them the glad tiding that they would receive the greatest of Allah's reward and bounty soon.

Ultimately, as a result of the incessant torture, the husband lost his life. At that moment, when the Muslim lady had lost her husband, her owner still failed to show any mercy. Instead, he took a spear and violently pierced open her stomach, causing her death. In worldly terms, that woman had no rank or status. Indeed, as a slave, she was part of the weakest class of society and considered no more than a chattel or property of their owner. Yet, due to her absolute conviction in the truth of the Holy Prophet (sa) and her impeccable standards of faith, that lady, who the world looked down upon, scaled the highest spiritual peaks, and her noble status has been etched indelibly in history forevermore.

Another awe-inspiring example from early Islam is that of Hazrat Umm Amarah (ra), who demonstrated outstanding bravery and steadfastness far beyond many Muslim men during various battles in the early period of Islam. Likewise, we have before us the extraordinary examples of Hazrat Umar's sister, who tolerated the wrath of her enraged brother in order to ensure the sanctity and dignity of the Holy Qur'an was preserved. Seeing his sister's supreme level of faith moved Hazrat Umar (ra) and proved a watershed moment in his life, leading him to accept Islam.

Moving forward to this era, with the grace of Allah, many Ahmadi women have also rendered great sacrifices for the sake of their faith. In Pakistan, it is not only Ahmadi men who have embraced martyrdom; Ahmadi women have also given their lives for the sake of their faith. With unwavering courage, they remained firm in their faith till their last breath and never yielded to the brutalities and cruelties they were subjected to.

In reality, history is replete with the magnificent role Muslim women have played for the sake of their faith, and they serve as role models for all those Waqfaat-e-Nau who have pledged in this era to give precedence to their faith over all worldly matters. Always remember

that such stories are not just for us to read about or to consign to history books. Rather, they ought to inspire us to remain firm in our faith and navigate the challenges of modern society.

Accordingly, every Ahmadi lady and girl, especially members of the Waqfaat-e-Nau scheme, must understand that now it is their turn to take up the mantle of being ready for every possible sacrifice for the sake of their faith. There are countless moral ills and vices prevalent in today's society, and increasingly, people are abandoning religion. Under such circumstances, Waqfaat-e-Nau must take a stand for the sake of Allah the Almighty. You must strive to eradicate all traces of worldliness from your minds and ensure that you do not fall prey to these superficial attractions and glamour of the world. Instead, seek to live your lives according to Islam's teachings. Be ever-willing by giving precedence to your religious convictions. Guard your faith and seek to establish an everlasting, living bond with Allah. Bow before Him in all humility and sincerely pray that you can effect a profound change in the world through tabligh and your righteous conduct.

Strive every day to play your role in uniting mankind under the banner of the Holy Prophet (sa) so that the people of the world join together as one in prostration before Allah the Almighty. If you rise to this challenge, you will fulfil the objective of your life and be able to claim that you are a Waqfaat-e-Nau, not just in name but, far more importantly, in spirit and deed.

Whether young or old, I reiterate that you must always seek to fulfil the righteous pledge made by your parents before your birth, which you later affirmed, of giving precedence to your faith over worldly matters and spending your lives in the service of Islam.

May Allah the Almighty grant you all the ability to do so. May you all fulfil your duties and be amongst those who bring about a true and everlasting spiritual revolution in the world, Ameen. Now, join me in silent prayer.'

Acknowledgement: The Review of Religions;

<https://www.reviewofreligions.org/42342/waqfaat-e-nau-realising-your-true-value-and-status/>



Waqifeen-e-Nau Ijtema UK 2023 Address by Hazrat Khalifatul Masih V (aba) at on Sunday 30th April 2023, from Baitul Futuh Mosque, London, UK

On Sunday, 30 April, Hazrat Khalifatul Masih V, may Allah strengthen his hand, arrived at the Baitul Futuh Mosque and led the Zuhr and Asr prayers before proceeding to the Tahir Hall at approximately 17:00 BST to address the concluding session of the UK Waqifeen-e-Nau Ijtema 2023.

On arrival, after conveying salaam to all attendees, Huzoor (aba) invited Ehsan Ahmad Sahib to recite a portion of the Holy Quran. The Quranic verses were from Surah as-Saffat, verses 100-112 and spoke of the great sacrifice of Hazrat Ibrahim (as) and his son, Hazrat Isma'il (as). The Urdu translation was presented by Muzaffar Ahmad Sahib and the English by Mashood Ahmad Sahib.

An Urdu poem by Hazrat Musleh-e-Maud (ra) was then read by Sohaib Ahmad Sahib. The English translation of the couplets was read out by Mabroor Farukh Sahib.

Hazrat Khalifatul Masih (aba) then invited Anas Rana Sahib, Secretary Waqf-e-Nau UK to give the Ijtema report. Anas Sahib said the Ijtema was being held after 4 years. The waqifeen-e-nau were split into 5 groups during the Ijtema to cater for the large numbers. Each group had leaders and an array of activities to participate in. Apart from the academic competitions, participants benefitted from workshops such as "Islam and me" and tabligh workshops. There were presentations from MTA International, The Review of Religions and Waqf-e-Nau International. Sports and activity zones were also present. Amir Sahib UK also delivered a speech on "Khilafat – A Divine Institute". Anas Rana Sahib said the total number of waqifeen-e-nau (boys) in the UK – above the age of 7 – is 3751. The total attendance of this year's ijtema was 1552 – this compares to the 2019 ijtema attendance figure of 1394. 168 guests also attended this year's ijtema.

Hazrat Khalifatul Masih V (aba) then took to the podium to deliver his address. Huzoor (aba) said that with the grace of Allah, the national waqf-e-nau ijtema of the UK jamaat was taking place and its purpose was for “waqifeen-e-nau to join together to enhance their moral state, to increase their religious knowledge, to better understand their objectives and above all, to be inspired towards developing an everlasting bond with Allah the Almighty.

“The programme has been arranged to facilitate your religious training and spiritual development so that you become closer to Allah the Almighty as seeking His nearness is the ultimate objective for every waqif-e-zindagi – rather, every true Muslim.

“As you are all aware, your parents made a decision before you were born to dedicate and devote your lives to the service of the Jamaat. Nonetheless, waqifeen-e-nau are not compelled to remain in this scheme, rather, upon reaching an age of maturity, all members of Waqf-e-Nau must determine for themselves if they wish to renew the pledge made by their parents and continue their waqf. Many of you have already reached adulthood or are rapidly approaching it. Indeed, some of you are married with children and are no longer dependent upon your parents. Consequently, most of you are no longer at an age of ignorance or immaturity, and so, should be able to fully comprehend and grasp the gravity of the undertaking you have taken as members of Waqf-e-Nau. In general terms, if you make a promise or pledge to any person, you must try your level best to fulfil it, otherwise, you will be guilty of deceit and betray the other person’s trust.

“As waqifeen-e-nau, the pledge you have made is on a different level entirely as it is not made with any person, but directly with Allah the Almighty. You have each promised to spend your lives in His service and be ready for every sacrifice and hardship for His sake.

“Hence, today I wish to mention the spirit and level of sacrifice required to successfully fulfil and honour the demands of the pledge of Waqf-e-Nau.

“First and foremost, it is imperative that you continually strive to elevate the standards of your faith in Allah the Almighty and His religion. Only by attaining the love and nearness of Allah the Almighty can members of Waqf-e-Nau fulfil their pledge of bait to the Promised Messiah (as) and the demands of their waqf.

“The covenant you have made demands absolute faith and trust in Allah and requires you to constantly strive to build a living connection with Him. It demands that you be ready for every sacrifice for the sake of Allah and be utterly faithful, sincere and loyal to Him in every aspect of your life.”

Huzoor (aba) said that once the Promised Messiah (as) – speaking about what constitutes true faith – referred to the faith of Hazrat Ibrahim (as) mentioned in the Quran: “And [of] Abraham, who fulfilled [the commandments].” (Surah an-Najm, Ch. 53: V. 38) In relation to this Quranic verse, the Promised Messiah (as) said that Allah the Almighty has testified to the supreme obedience and sincere loyalty of Hazrat Ibrahim (as)” – he not only made a pledge but also fulfilled it.

“As I have said, your pledge is of utmost seriousness and magnitude. In essence, you have affirmed before God that you will be ready for every possible sacrifice and hardship for His sake and will, until your dying breath.”

“I firmly believe that if every member of the Waqf-e-Nau scheme, with a purity of heart, lives up to this pledge, then, together, you can bring forth a great spiritual revolution in the world and liberate

society from the chains of moral decay in which it has become shackled.

“However, for this, you will need the help and love of Allah the Almighty and to attain that you must give precedence to Him over everything else.”

The Promised Messiah (as) said that to attain the love of Allah, one must manifest absolute loyalty to Him – this is what Hazrat Ibrahim (as) showed. The Promised Messiah (as) said that Hazrat Ibrahim (as) showed absolute sincerity and loyalty to Allah. One must be ready to give every kind of sacrifice and endure all kinds of hardships to Allah to attain absolute sincerity towards Allah.

“It requires a person to willingly withstand humiliation and rejections, to be ready for all possible sacrifices.”

“As waqf-e-nau the onus is on you even more than other Ahmadis, to be faithful and obedient to Allah the Almighty in every respect. Yet, the path to Allah the Almighty is not straight or simple. Indeed, the Promised Messiah (as) has stated that with every turn and corner, there are worldly attractions that can corrupt a person’s faith.

“In fact, the Promised Messiah (as) has equated anything that takes a person away from God to be a false idol.”

The Promised Messiah (as) has stated that idolatry is not just worshipping a tree or a stone, rather, anything which acts as an obstacle towards God is an Idol. “Man harbours so many idols within himself that he does not even realise that he is guilty of worshipping them.”

The Promised Messiah (as) said that “Until a person does not sincerely become God’s and until he is not ready to endure every trial and tribulation in His way, it is extremely for him to develop true fidelity and sincerity with God.”

The Promised Messiah (as) stated that Hazrat Ibrahim (as) was given a high rank in the Quran because of his will to give up everything for His sake, even his own son. The Promised Messiah (as) said that Allah desires the practical manifestation of one’s faith and this demands struggle, trials and tribulations.

“It is quite easy to proclaim that you are loyal to Allah the Almighty and willing to tolerate everything for His sake, but true faith is actually demonstrated when a person is tested and where real sacrifice is required.”

Huzoor (aba) said every waqif-e-nau must be ready to endure every hardship and sacrifice in Allah’s way. If they do this, they are truly those who devote their lives purely for Allah’s sake.

Huzoor (aba) said:

“Always keep in view the extraordinary way in which Hazrat Ibrahim (as) fulfilled his pledge. Similarly, you should look to the Companions of the Holy Prophet (saw) who displayed incredible levels of faith and devotion. They surrendered all personal desires and were ever-ready to give their lives for the sake of their faith. Similarly, the companions of the Promised Messiah (as) also showed exemplary standards of sacrifice. Amongst his followers were those who relinquished all material pursuits and worldly opportunities for the sake of their faith. They included exceptionally well-educated people who had gained Bachelors’ and Masters’ degrees – which was extremely rare at that time and for whom there was a huge demand in society. Instead of seeking fame and fortune, they left behind everything and came into the service of the Promised Messiah (as). They devoted their lives to the service of Islam and fulfilled their pledges without a second thought for what they had left behind.”

“It is with this mindset that the waqifeen-e-nau and the waqifeen-e-zindagis should seek to live their lives. If not, their claim of having devoted their lives will be hollow and not based on truth.

“I reiterate that you must all recognise the value and significance of your pledge and for this, the most crucial element is to develop a personal bond and loving relationship with Allah the Almighty.”

“Every waqf-e-zindagi and waqif-e-nau must offer the five daily prayers each day with punctuality and should carefully reflect upon the meaning of each prayer.

“The Holy Prophet (saw) explained that a Muslim should prostrate in sajdah with complete humility. Hence, you should offer every namaz with due care, as prescribed by the Holy Prophet (saw), rather than quickly going through the motions.

“[...] a waqif-e-nau should be regular in offering nawafil, voluntary prayers so that their relationship with Allah the Almighty becomes stronger. Only when a personal and living bond with your Creator develops within you, will you start to attain the standard of loyalty required of a person who fulfils his pledge or pledges and who has vowed to dedicate his life for the sake of his faith.”

“Similarly, as waqifeen-e-nau, you must recite the Holy Quran daily and read its translation. In addition, you should study the commentaries of the Promised Messiah (as) and the Khulafa so that your understanding of its teachings increases.” Huzoor (aba) said if one does not understand the Holy Quran’s teachings, they will not be able to spread them.

Huzoor (aba) said, “It is the obligation of those who have devoted their lives to demonstrate the highest possible moral standards and to seek to adopt every kind of virtue. In your daily lives, you should observe the best morals and etiquettes when you are with your family, friends, and fellow students [...] always hold fast to the truth and never permit yourselves to engage in falsehood. Speak to others respectfully and kindly.”

With regard to marriage, Huzoor (aba) said waqifeen-e-nau should “prioritise righteousness and piety when it comes to finding a wife so that your home environment is religious and according to the teachings of Islam.” This would only happen when one is religious-minded. Once married, a waqif-e-nau must exhibit the best morals with their wives and children. This will safeguard the next generation of the Jamaat.

Huzoor (aba) said that modesty was essential for boys and men as well. In a society of indecency and vulgarity, Muslim men should lower their gaze. Avoiding all immoral and obscene content on social media, television or elsewhere was essential. Exposure to such content could easily corrupt one’s mind and studies have shown that exposure to pornography or similarly vulgar material is hugely damaging.

Huzoor (aba) said those who have dedicated their lives for Allah’s sake must pay particular attention to upholding modesty.

All waqifeen-e-nau should take part in Atfal-ul-Ahmadiyya and Khuddam-ul-Ahmadiyya and attend all of their events. “When you attend such events, it should be your firm intention to increase your religious knowledge” and improve the practice of your faith.

Huzoor (aba) said that people will understand true Islamic teachings when they observe waqifeen-e-nau as having true Islamic morals.

Huzoor (aba) said all waqifeen-e-nau should be sincere and obedient to Khilafat. He said:

“If you are sincere with Khilafat, it will not only benefit you personally and be a means of gaining the rewards of Allah, it will ensure that the unity within our jamaat will grow ever stronger.”

Huzoor (aba) said waqifeen-e-nau should abandon all sorts of arrogance and should instead be humble. The Promised Messiahas was always the epitome of humility, despite his great status. Allah said that He liked the Promised Messiah’s (as) “humble ways.” We must strive to be like the Promised Messiah (as) and instil those qualities and virtues fundamental to righteousness.

Huzoor (aba) said that the Promised Messiah (as) had stated his followers should seek to learn about the world and gain its insight. “Accordingly, apart from religious studies, waqifeen-e-nau must also strive to excel in their secular education. Always seek to increase your knowledge and do not waste time on trivial things. Consider how you can benefit humanity and advance human understanding.

“The waqifeen who enrol in Jamia Ahmadiyya should also – alongside their religious studies – try to increase their secular knowledge. It is vital for missionaries to have an understanding of what is happening in the world so they can relate to other people.

“[...] Those waqifeen-e-nau studying or working externally, particularly in research, should endeavour to climb to the pinnacle of their respective fields of learning.”

In the end, Huzoor (aba) prayed:

“May you be counted amongst the most faithful servants of the spiritual army of the Promised Messiah (as), whose mission is not to conquer lands or territories but rather to win the hearts of mankind and to bring the people of all nations, races and beliefs towards Allah the Almighty.

“May all of you, as waqifeen-e-nau, come to play an outstanding role in conveying the message of Islam and Ahmadiyyat to every corner of the world.

“May Allah enable you to do so. Amin.”

At 18:01 BST Huzoor (aba) concluded his address and led everyone in silent prayers.

Acknowledgement: The Weekly Al-Hakam; <https://www.alhakam.org/waqifeen-e-nau-ijtema-uk-2023/>



Essential traits of a successful missionary: Huzoor addresses graduates at Jamia Ahmadiyya UK convocation 2023

Report prepared by Al Hakam

On 13th May 2023, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V^{aa} graced the convocation of Jamia Ahmadiyya UK held on its campus in Haslemere.

As the convocation was not able to take place for a few years owing to the Covid-19 pandemic, four classes of Jamia UK were to receive their Shahid degrees from Hazrat Khalifatul Masih V^{aa}.

Huzoor^{aa} arrived at 12:34 BST and upon arrival, invited Ehsan Ahmad Sahib to recite verses 10-13 of Surah az-Zumar of the Holy Quran. Shahzeb Nayyar Sahib presented the Urdu translation. Danish Khuram Sahib was then called to recite an Urdu poem written by the Promised Messiah^{as}.

Thereafter, Zaheer Ahmad Khan Sahib, lecturer at Jamia UK, was invited to the stage to present a report. Zaheer Sahib began by praising Allah for enabling Huzoor^{aa} to grace the Jamia UK convocation once again since 2019. He went on to say that this year, 68 Jamia UK students would be receiving their degree certificates from Hazrat Amirul Momineen^{aa}, making a total of 199 students, who have graduated from this institute to date. A summary of the curricular and extracurricular activities of Jamia students over the past few years was presented. Aside from the UK, students originating from Germany, Norway, Sweden and Belgium were graduating.

Muhammad Raza Saleem who entered Jamia in 2012, but under the decree of God, passed away in 2016 was also a student in one of the classes graduating today. His honorary degree would be received by his father, Muhammad Saleem Zafar Sahib.

Thereafter, Zaheer Sahib announced the names of all graduates, who all received their certificates from Huzoor^{aa} as well as the first, second and third position holders in each class.

After reciting *tashahhud*, *ta'awwuz* and Surah al-Fatihah, Huzoor^{aa} said that, *alhamdulillah*, after an interval of a few years, Jamia Ahmadiyya UK was able to hold its convocation. During this period, while formal events did not take place, individual *mulaqats* with Jamia UK students also stopped. Due to this, and perhaps owing to the masks all students were wearing while receiving their awards, Huzoor^{aa} was not able to recognise all students and even asked a few of them to pull their masks down to reveal their faces. Nonetheless, it was with God's grace that after the pandemic, things were almost returning to normal.

Huzoor^{aa} then urged all graduates and missionaries to remember that the purpose of entering Jamia Ahmadiyya was not attained by merely graduating; rather, this day should pave the way for all missionaries to see the true purpose of becoming a missionary. While before this, the graduates sought help and guidance from teachers and were facilitated by regular exams, now it was imperative to excel in their



personal studies.

Huzoor^{aa} said that some missionaries had already been serving in the practical field for a few years. They must all undertake a self-analysis and ponder whether they are meeting Huzoor's^{aa} expectations of them; whether they are excelling in spirituality and knowledge.

Huzoor^{aa} addressed the graduates and said that people would now see them as examples for others and so they should always reflect on this.

The purpose of Jamia Ahmadiyya is to introduce students to different subjects and Islamic sciences. A successful missionary is one who continues to reflect on and continues to endeavour to attain the true purpose of being a missionary. All missionaries must remember that a heavy responsibility is placed on them.

Huzoor^{aa} said that he wished to speak to the graduates and missionaries in light of the guidance Hazrat Mirza Bashiruddin Mahmud Ahmad, Musleh-e-Maud^{ra} gave to missionaries in his time, some of whom were Companions^{ra} of the Promised Messiah^{as}. Huzoor^{aa} said that this advice had been compiled in book form under the title of “*Zarreen Hidayaat Bara'ey Muballighin*” and that all missionaries should obtain a copy of this book and study it.

In light of the guidance Hazrat Musleh-e-Maud^{ra} gave to missionaries, Huzoor^{aa} said that *murabbiyan* and *muballighin* (missionaries) should be selfless as this will help them pave the way for *tabligh*. Many missionaries in the past acted on this and it helped them tremendously. Huzoor^{aa} said that even in the recent past there were missionaries like this and gave the example of Munawwar Ahmad Khursheed Sahib, a former lecturer of Jamia UK who recently passed away. Huzoor^{aa} said that he was extremely selfless and this was a trait that helped him establish *jamaats* in different areas. Thus, it was imperative to be selfless.

Huzoor^{aa} further said that a missionary must be brave and courageous in both *tabligh* and *tarbiyat*. Missionaries should present the true teachings of Islam without worrying about the consequences. At times, people worry about what others might think, especially in the present day, but even in such circumstances, one can use wisdom and be courageous.

A missionary ought to also be compassionate towards one's own and outside as this also increases affection and helps in *tabligh*.

Missionaries must also obtain secular knowledge alongside their religious knowledge. If one is up to date with current affairs, it has a positive impact and can be extremely effective.

It was also important for missionaries to be mindful of physical

cleanliness as well as have a decent and appropriate dress sense. This has a positive effect on others. Some think that perhaps to be successful in *tabligh* and *tarbiyat*, one must dress and behave the same as others around them but this is not true.

Missionaries must be content with what they have – missionaries are expected to survive on very little. Of course, if one is blessed by Allah in a certain way or if one's parents wish to help them financially, then that is something different. However, a missionary should never have any expectations and their wives and children should also be inculcated to live within their means. In addition to that, it is imperative for a missionary to ensure the protection of Jamaat's assets as well. This will also have an impact on others as it will show that they care for the wealth of the Jamaat.

Narcissism should be shunned at all costs and one should refrain from pride and boastfulness. A missionary should not seek praise; however, one should praise God for His blessings and favours. If one is praised by others, then they should immediately recite *istighfar* and pray that they may be free of arrogance.

It was also important for missionaries to be regular in prayers, especially the *Tahajjud* prayer. Other than in exceptional situations, *Tahajjud* should be offered daily. At times, Huzoor^{aa} has received complaints that a certain missionary did not open the *salat* centre on time or he did not wake up for the Fajr prayer. We must always remember that without prayer, we are nothing and prayer alone is the means for successful and effective *tabligh* and *tarbiyat*.

A missionary must also have administrative skills. All missionaries should familiarise themselves with the rules and regulations of the Jamaat and its proper practises and traditions by studying the sermons and addresses of *Khulafa*. Missionaries in the field should train those youth for work who have the aptitude to learn these matters.

A missionary should also remember that such people who are heavily influenced by what the world is saying should be explained things in a similar fashion, using their own arguments. For example, nowadays even some non-Muslim people are speaking out against mixed gatherings and even the consumption of alcohol. This can be a helpful tool in *tabligh* and *tarbiyat*.

Huzoor^{aa} reiterated that a missionary must increase their religious and secular knowledge as there is no limit to this.

Alongside seeking knowledge, a missionary must be aware of allegations against Islam and the Jamaat and be familiar with the answers – of course, the allegations have always been the same and people have no new arguments left. For this, relevant literature should be consulted and subjects should be studied and a missionary

should not stay silent.

As regards *tabligh*, everyone should be spoken to in light of their personal beliefs and lifestyles. For example, an atheist must first be told about the existence of God before anything else.

A missionary must also have the quality of making sacrifices for others — which is a step further from mere compassion — as this will draw people closer to them.

Missionaries should search for *tabligh* opportunities themselves. Some missionaries struggle in this regard and say that there are no *tabligh* opportunities in their respective areas. But through different means, various events and schemes, *tabligh* opportunities can be made possible. In this regard, social media can be used as an effective tool.

Huzoor^{aa} said that our job is only to convey the message far and wide:

جس کی فطرت نیک ہے وہ آئے گا انجام کار

“Whoever is pure in nature, will eventually come to us.”

Huzoor^{aa} said missionaries have a duty to improve the community’s moral and practical standards, involving the relevant secretaries in their efforts. However, along with using all resources and knowledge to work towards better outcomes, their primary emphasis should be on prayer. If we humbly ask God in this way, blessings will indeed be bestowed upon our endeavours.

In the end, Huzoor^{aa} prayed that Allah may bless our every effort and that He may give success to all the graduates. May Allah make all the graduates true helpers of Khilafat and may they truly be servants of the Promised Messiah^{as}.

Huzoor^{aa} then led everyone in silent prayer and the event came to a close at 13:42 BST.

Thereafter, Huzoor^{aa} led everyone in attendance in Zuhur and Asr prayers, followed by lunch. Huzoor^{aa} departed the Jamia Ahmadiyya UK campus at 15:18 BST.



Regarding the first ever mosque built for the worship of God Almighty, the *Ka’aba* in Makkah, God Almighty states:

‘Surely, the first house founded for mankind is that at Becca (Makkah), abounding in blessings and a guidance for peoples.’ *Holy Qur’an*, Surah Al-e-‘Imran, Verse 97.

Further alluding on this subject, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, Second Successor to the Promised Messiah^{as} and Second Worldwide Head of the Ahmadiyya Muslim Community, states in his commentary of the Holy Qur’an:

“When Abraham offered this prayer, there was no town next to the Ka’aba. There existed only the House of God. So Abraham prayed that in the wildest of wilderness there might grow a town and that that town might become a place of security, affording peace to mankind. In fulfilment of this prayer, the town of Makkah evolved there and has remained a place of peace and security for thousands of years. The prayer also implied that the Baitullah^[4] would be the means of bringing peace and security to mankind. Firstly, those who accepted Islam were to become secure from all evils and the recipients of God’s Blessings. Secondly, Islam was to be the means of bringing about peace and concord among different nations of the world. - (Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, The Holy Qur’an with English Translation and Commentary Vol. 2, 2nd Edition)

Hazrat Khalifatul Masih IV^{ra} regarding this verse of the Holy Qur’an states:

“Allah has here used the expression ‘mankind’ which indicates that this House was constructed for neither the Muslims, nor Hindus, nor Christians, but for the whole of mankind, for carrying out the worship of Allah. It was intended that here would in due course, be born the Prophet^{sa} through whom the whole of mankind would be gathered together under the banner of one faith.” (Khutbat-e-Tahir, Vol.2)

Ahmadiyya Muslim Association UK

LAZMI CHANDA REFERENCE GUIDE

All chanda rates given below are monthly (unless otherwise stated) and are based on net income.

This is only a reference guide and some aspects may be subject to change.

Various other Funds have been set up by the Khulufa that members should also try to partake in for additional blessings.

Payable via cash, cheque, Standing Order or online at chanda.org.uk

Payable to: AMA UK

Chanda	Monthly Rate	Chanda Category Initiated by	Additional Notes
Zakat	2.5%pa	Obligatory (for those that qualify / are 'Sahib Nisab')	Holy Qur'an Pillar of Islam. Required to purify ones wealth. Paid on capital (cash, jewellery, bullion, etc.) unused over one full year, if in excess of the 'Nisab'. Year End can vary based on when the Zakat threshold is triggered.
Fitrana	£2.00pa (per person)	Obligatory (on those that can afford)	Holy Prophet Contribution to enable the poor to celebrate Eid. Payable on behalf of all including new born babies. Must be paid during Ramadhan, prior to Eid ul Fitr.
Chanda Aam	6.25%	Obligatory	Promised Messiah Mandatory contribution initiated by the Promised Messiah (as). Due on net income from all members who have an income after allowed deductions (income tax, council tax, compulsory insurance, educational allowance, uniform allowance). Year End: June 30th
Wasiyyat	10% - 33%	Obligatory (if subscribed)	Promised Messiah Due instead of Chanda Aam on net income from those that have signed up to the scheme, after allowed deductions (income tax, council tax, compulsory insurance, educational allowance, uniform allowance). Earnings from assets, e.g. rental income are at a rate of 6.25%. Hissa Jaidad is also owed on pledged rate on the value of assets left as part of ones will. Shart-e-Awwal also obligatory when signing up. Year End: June 30th.
Jalsa Salana	0.83% (1/120th of 1 month paid monthly)	Obligatory	Promised Messiah Mandatory contribution initiated by the Promised Messiah (as) to meet the expenses of the Annual Convention. Due on net income from all members who have an income after allowed deductions (income tax, council tax, compulsory insurance, educational allowance, uniform allowance). Year End: June 30th

LAZMI CHANDA TABLE

CHANDA TYPE	MONTHLY CHANDA RATE	NET MONTHLY INCOME											
		£100	£200	£300	£400	£500	£600	£700	£800	£900	£1,000	£2,000	£3,000
Chanda Aam	6.25%	£6.25	£12.50	£18.75	£25.00	£31.25	£37.50	£43.75	£50.00	£56.25	£62.50	£125.00	£187.50
Wassiyat Amad	10.00%	£10.00	£20.00	£30.00	£40.00	£50.00	£60.00	£70.00	£80.00	£90.00	£100.00	£200.00	£300.00
Jalsa Salana	0.83%	£0.83	£1.67	£2.50	£3.33	£4.17	£5.00	£5.83	£6.67	£7.50	£8.33	£16.67	£25.00

"This time does not require sacrifice of life, rather it requires sacrifice only of spending of wealth...so let every person contribute whatever he can"

[The Promised Messiah عليه السلام]



Virtual Meetings held with Hazrat Khalifatul Masih V (aba)

All reports have been adapted from the press releases issued by the Press & Media Office of the Ahmadiyya Muslim Jama'at.

Virtual Meeting of Ansar Amila Members from Australia With Hazrat Amirul Momineen (aba)



On 7 May 2023, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad (aba) held a virtual meeting with National Amila Members of Majlis Ansarullah (Ahmadiyya Muslim Elders Auxiliary) from Australia.

His Holiness (aba) presided the meeting from MTA Studios in Islamabad, Tilford, whilst the Amila members joined the meeting virtually from the Khilafat Hall of Baitul Huda Mosque in Sydney.

After a silent prayer, His Holiness (aba) spoke to all attendees.

Speaking to the Naib Sadr Saf-e-Doem, responsible for Ansar aged between 40 and 55, His Holiness (aba) encouraged that the Ansar should use cycling as a method of staying fit and healthy and also as a way to show people the true peaceful message of Islam.

His Holiness (aba) gave example of how recently Ansar cyclists from the UK travelled to Spain where they were able to travel distances of almost 200 kilometres on their bikes. His Holiness (aba) mentioned how they also collaborated with local cycling groups and thus were able to deliver the message of Islam to the locals too.

Encouraging the Ansar in Australia to also do similar activities, Hazrat Mirza Masroor Ahmad (aba) said:

“You should make contact with your local cycling clubs and collaborate with them to run events. This way you will be able to raise more funds for charity and you will also be able to deliver them the message of the peaceful teachings of Islam. You can distribute literature and even wear shirts promoting Islam’s message about ‘love for all’ and about living with people in harmony and you can even campaign against the dangers of a Third World War. As a result of working with local cycling groups, your network with people will expand and you will be able to gain better exposure and non-Muslims will be able to contribute towards your charitable endeavours.”

His Holiness (aba) also instructed the Qaid Tarbiyyat, responsible for moral training of the Ansar, to ensure that the Ansar are regularly encouraged about the importance of prayer.

Hazrat Mirza Masroor Ahmad (aba) said:

“You can prepare short messages based on religious excerpts and share them with people or you can print them and hand them out in order to draw their attention towards the importance of worship. Upon becoming Ansar, people should be particularly mindful towards their prayers. After this age, the life of the Hereafter beckons. Therefore, constantly remind them that they should observe their prayers and develop a bond with Allah. Similarly, bring their attention towards the recitation of the Holy Quran and towards advancing their



religious knowledge. Only when they increase in their knowledge will they be able to bring about a reformation within themselves. Also try and encourage them to listen to my Friday Sermons.”

Whilst speaking to the Qaid Tabligh, responsible for outreach initiatives to deliver the peaceful message of Islam to people, His Holiness (aba) encouraged that the Amila members should lead by example in order to convey Islam’s teachings to the people of Australia and said that if older people are not able to do much else, they can at least distribute flyers in their areas on the weekends when they have time.

His Holiness (aba) said that very few people in Australia know of the Ahmadiyya Muslim Community and so some of them oppose Ahmadi Muslims and their Mosques because they are unaware of the true peaceful teachings of Islam that Ahmadi Muslims adhere to.

Hazrat Mirza Masroor Ahmad (aba) said:

“All the auxiliary organisations will have to work together in order to create awareness about the Ahmadiyya Muslim Community. People should know that Ahmadi Muslims are peace-loving and always promote peace and love between all people. Once you have given people a basic introduction, only then can you move on to the next stage of explaining how Islam is the true religion and whether the Promised Messiah has arrived or not. These bigger issues can only be discussed once you are able to introduce yourselves.”

His Holiness (aba) also said that Majlis Ansarullah should not be

content with holding small routine events, rather they should aim to introduce hundreds of people to the teachings of Islam every week.

Hazrat Mirza Masroor Ahmad (aba) said:

“You must carry out the ground-work so that people know you. Fifty to sixty percent of the population of Australia should know of the Ahmadiyya Muslim Community. You can achieve this by utilising the media and by printing and distributing literature and pamphlets. Explore new ways, rather than following the same old methods... The world cannot be informed of the peaceful message of Islam by meagre efforts. Rather, you will have to strive very hard for this. Members of Ansarullah are more mature and so they should work with better planning. You should make such programmes and initiatives which have never been done before.”

His Holiness (aba) also advised the Qaid Iesar, responsible for serving humanity, that they should plant trees for the protection of the environment and ensure that this too is a means of conveying the peaceful message of Islam.

During the meeting, His Holiness (aba) also advised that the Amila members should take part in Waqf-e-Ardhi, where they dedicate some days solely for serving the Ahmadiyya Muslim Community. His Holiness said it would be a “great achievement” if all the Amila members took part in this initiative and that it would also result in other people taking part in this scheme too.

Interview with Respected Rafiq Ahmad Hayat Sahib Amir UK

The Ahmadiyya Bulletin team had the pleasure to sit down with Amir sahib and ask him some questions with regards to The Baitul Futuh Mosque

Amir sahib started the conversation with his early memories of the UK Jamaat.

I came to this country in 1968, my father came a year earlier to acquire a premises so that when we came, we went straight into our own house.

What was the size of the Jamaat at that time?

At the time it was a very small Jamaat, and one way I can explain is during the winter we would not open the Fazl mosque because there was no proper heating in the mosque.

We used to have two properties, 61 and 63 Melrose road (inside the Fazl mosque compound), and we used to actually hold the prayers in the sitting room of 63 Melrose road. There was a basement where all of the kids would gather and there was a cooker where we could cook food, tea and everything.

During the summer, the mosque would open and there would be a curtain in the mosque, and men would pray at the front and women at the back. So that kind of gives you an indication of the size of the Jamaat back then.

When we moved to the UK there were a few families already here. Those families came in the early fifties, some even earlier. More families, like ours, had started to arrive from East Africa, we came in the earlier batch. At that stage, it was very difficult even to buy asian groceries. We had to travel long distances to acquire that. So that was the that was the type of environment we came into.

Later, when Hazrat Khalifatul Masih III (Allah have mercy on him) came to the UK, he instructed Imam Rafiq sahib to acquire some properties in the UK for Jamaat centres as he felt that now the Jamaat's requirements were growing. Huzoor's (Allah have mercy on him) instructions were that we should have at least ten centres.

So all the big cities, Birmingham, Bradford, Manchester, Southall, Hounslow and Glasgow, were targeted and the Jamaat started to acquire properties there. They were not proper mosques, they were houses or small community centres. But it a focal point for the local Jamaat to start congregating as the communities started to grow in those areas.

But going back slightly, during Hazrat Khalifatul Masih II's (May Allah be pleased with him) time, Huzoor (May Allah be pleased with him) wanted to establish Jamaats around the world as part of the Tabligh effort that was being undertaken. When Hazrat Chaudhry Fateh Muhammad Sial Sahib came here (as the first missionary to the UK) he ended up staying at 4 Star Street, in North London, just off the Edgware road.

When he was asked by Huzoor (May Allah be pleased with him) to



look for suitable place, he found this area called Southfields on the outskirts of London at that time.

There were basically two open fields in the area between Wimbledon and Putney, one was South field and one was North field. At that stage, members thought it was too far away and thought who's going to travel all that way to Southfields. But Allah had his own plans, this was going to be the centre of the world.

So then with Huzoor's (May Allah be pleased with him) permission, this site was acquired and fundraising was done from the Ahmadi ladies in India and Alhamdulillah Hazrat Khalifatul Masih II (May Allah be pleased with him) came and laid the foundation stone in 1924, it took a couple of years to build the mosque (the first mosque in London), a beautiful elegant structure. Although it's not huge, it is taken as a very important building amongst the London landmarks and English Heritage have listed it.

There are only two mosques that are listed, one is Regent's Park Mosque and one is this London mosque (Fazl Mosque).

We know that by the grace of Allah four Khulafas have led prayers here which is which is very important, and also we know that

Hazrat Khalifatul Masih IV (Allah have mercy on him) spent all this time when he was in the UK at this London mosque, and Hazrat Khalifatul Masih IV (aba) also stayed here for many years before moving to Islamabad, Tilford in 2019.

Then came the time in 1974 when of course in Pakistan the tragic events happened where we were declared as non-Muslims. It was a very difficult period for the Jamaat, obviously. Then Zia ul Haq came and he enacted certain legislation which made it almost impossible for Khilafat to remain and preach in Pakistan and therefore Khalifatul Masih IV (Allah have mercy on him) migrated from Pakistan to London.

I very vividly remember that day when Huzoor (Allah have mercy on him) arrived here. We only found out when he'd arrived in Europe, that he had left Pakistan and then we were told that he's on a flight to London.

And here Amir sahib I remember we were just told to come to the mosque.

That's right.

The mosque was full, there were also members sitting outside.

That's right Yes.

And no one knew why we were there.

That's right, That's right. yes but the mosque was full!

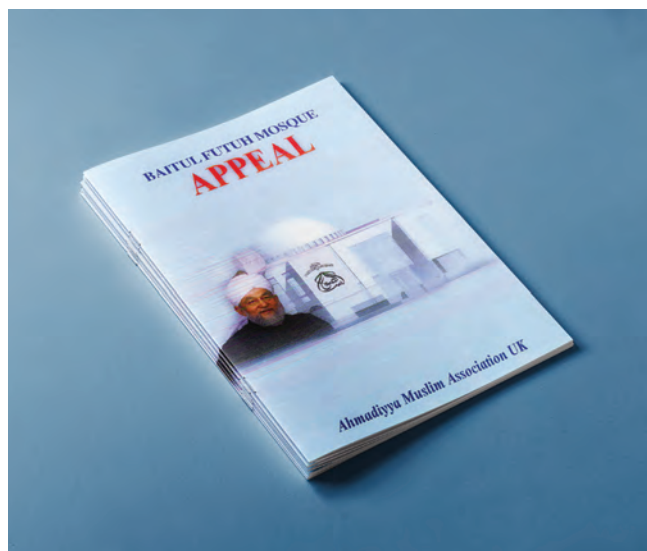
So then we learnt that Khalifatul Masih IV (Allah have mercy on him) had arrived in London and then started a very unique period for the UK Jamaat. Up to that period the Jamaat was active, but we lacked the knowledge of Nizam. And you know, it's something we take for granted now, but back then it was more of a family atmosphere.

I remember when, Huzoor (Allah have mercy on him) first came, we had an event at Southland College right next door. It was a religious founders day function, we had invited various religious leaders, including the Bishop of Southwark. We also invited the Mayor of Wandsworth, and when the Mayor accepted the invitation, we were over the moon, that a Mayor was coming to our Jamaat function. That shows you where we were in terms of our exposure to the outside world, and we've seen that in a very short period the transformation, where now, you know, at our Jalsa and at our Peace conferences, people from around the world come. There's a whole line of mayors, diplomats, ministers, even presidents come to attend our functions from around the world, and that is purely the blessings of Khilafat that we are seeing.

One of the great things about Khulafas is that they are visionaries, they can see many years ahead, whereas we only see the immediate thing. Huzoor (Allah have mercy on him) instructed the Jamaat that with the growing needs of the Jamaat, we should find a place somewhere to hold our Jalsa, because at that stage Jalsa was held in the Mahmood Hall. We had about three to four hundred men and a few women who attended the first two days, and the final day was in a recreation centre in Tolworth, and there we had 1500 men and women. So it gives you an idea of the scale of the Jalsa at the time.

The following year we then with Huzoor's (Allah have mercy on him) blessing acquired Islamabad, Islamabad, we thought 25 acres, what are we going to do with 25?

The important thing that we didn't realise at the time, Allah has His plans and His planning is vast and we didn't understand the importance of Islamabad, but today you see that that was going to become the centre of our Jamaat worldwide, in 1985, nobody could have guessed that. This is all Allah's plans and how Allah works.



This is the vision of Khilafat with the blessing of Allah how the Jamaat makes progress.

Then at that time, Huzoor (Allah have mercy on him) also felt that we now needed a bigger premises in London because Fazl mosque was too small. His vision was that we should find a place where we can build the biggest mosque, not only in London, perhaps in Europe, this was his vision. Coming from Fazl mosque, which holds 120 odd people, we were now going to build the largest mosque in Europe.

Eventually the site came up in Morden, which was an old bottling plant for Express Dairies. It was quite dilapidated, the front part of its structure very solid but at the back they had various temporary buildings which were quite dilapidated.

Hazrat Khalifatul Masih IV (Allah have mercy on him) gave permission to acquire this, this was during the time of Aftab Khan sahib who was serving as Amir at the time, he was very much involved with this acquisition. This is 5.2 acres of land in the very heart of London.

Amir sahib do you remember the cost of the initial mosque site

The initial cost of the site was about £6 million. At that time Huzoor (Allah have mercy on him) was unwell, he had launched the scheme to build this mosque and had made an appeal and it was a worldwide appeal, but the main body of the funds were going to be raised from the UK.

So this was a huge task in a challenging time, but when Khalifatul Masih makes an appeal, it somehow opens the hearts of everyone. I mean, this is the beauty of our Jamaat in that Khalifatul Masih asks the Jamaat to make sacrifices and everyone in the Jamaat, people who have money, who haven't got money, they do their best to take part in it.

Do you remember how much the appeal was for?

Huzoor (Allah have mercy on him) had made an appeal for £5 million.

For us this was the biggest thing that we were ever going to undertake, and I realised that we needed a proper fundraising plan, Khalifatul Masih had already made the appeal so our job was now to try to execute it. One of the things that we knew that if you can give people confidence that their money is going to be wisely spent, then they will open their hearts beyond their own limits.

I remember sitting with the committee and saying, Right, it's our first



function of this type, how much money do you think we're going to raise? They said, Amir sahib if we get £100,000, we've done well. I looked at them and I said, a hundred thousand, we can't build this project with £100,000.

We had made a radical change to the way we sometimes do fundraising, we had invited people for dinner and we had actually put proper plans and everything in front of people so we could give them a full picture of what they had contributing to. For the first function we had only invited 200 people, that was the limit because we thought if you overdo it, you're not going to achieve too much.

So when they said, we can only raise £100,000, I looked at them I said, no, no, we want half a million from this function. You could see all their eyes going up, that the Amir is asking the impossible, has he gone bonkers or something. But, you know, we're only asking to build Allah's house, and once a wise man told me, you should never be shy about asking when you're doing Allah's work. This is all to do with Allah's blessing and Khilafat's prayers, nothing to do with any individual. When Khalifatul Masih has said something, then Allah blesses it.

So I was not fazed at all. We called these 200 people. We don't have millionaires in our Jamaat you know, just ordinary people. Huzoor (Allah have mercy on him) had already made the appeal we were just executing it basically.

The 200 people who came there pledged £525,000 in promises, £300,000 they paid on the night and within two weeks they had raised it to £750,000.

That's the first 200 people?

Yes, that was the first 200 people. Then we did fundraising around the country.

In six months' time we needed another half million pound urgently. So I asked the committee to ask the same 200 people that came initially to come again.

They looked at me and said we've taken everything they had. You know, we can't expect them to pay any more. I said, don't worry let's try it. I don't know why I said that I have no idea. Allah puts things in

your hearts, you do it because Allah is guiding you. That's the only rationale that I can give.

So people came on that day, the same 200. We went through the same thing. We gave them an update on where we were, and by the time we went for Maghrib Namaz, I was told that they had pledged £350,000. So during the Namaaz, I went and prayed to Allah and said, we desperately need half a million pounds, and when we came back, I was told that we had got the half a million pounds. I have no idea who, why, where. You know, I didn't even try, it's almost like Allah's Angels came and did it.

A couple of stories for me, were very special.

There was one person who had been raising money for five years to put a deposit on his house. He came to the first function we did, and gave me a substantial amount, I knew him, he had four children. I said, excuse me, I know that you've been raising funds for a deposit because you always ask me for prayers, how are you going to manage? He said no Amir sahib, Huzoor (Allah have mercy on him) has asked, so I don't mind, Allah will look after me. The second time he came again and he gave me another check and I said what happened? He said, Amir sahib I've got my house, you could see Allah's blessing in this.

I can tell you lots of stories like that where, you know, poor people who didn't have money, who came to sacrifice and I can remember ladies walking into my office with all their jewellery and just giving it saying here Amir sahib this is for the mosque.

I'm sure that if you look back, those people who contributed today, Allah would have blessed them many fold. We can see their children are now by the grace of Allah grown up, and every member of the Jamaat who contributed these things to these projects, we've seen them flourish by the grace of Allah. This is this is the beauty of giving in Allah's way.

During that time, I should make special mention of Nasser Khan sahib because he almost dedicated two years of his life to the mosque project itself. He had experience and understood building projects. We had a very good architect, Patrick Griffin was the main architect for the for the first project. Again, somebody that I had



worked with for many years. He was very well respected architect. He was a town planner, so when I said to Patrick, I said, We'd like you to help, immediately he came. What they designed was quite challenging because we wanted a mosque with no pillars and open span. As you know, our mosque is completely open with no pillars. That was structurally quite a challenging project.

Then the unfortunate happened that Hazrat Khalifatul Masih IV (Allah have mercy on him) passed away, Innalillaha wa innaillahi rajioon, and after that Hazrat Khalifatul Masih V (May Allah be his Helper) was elected and he came to Baitul Futuh where the Jamaats from around the UK would come and meet him.

Then of course in October Huzoor (aba) inaugurated, the new complex and during that period, I remember that the whole world media descended here. We were having media from Japan, from Italy, from Spain, from UK, of course, and there was huge coverage of this largest mosque in Europe. This is the way sometimes Allah works that through that publicity. Allah's promise to the Promised Messiah (as) that I will carry your message to the four corners of the world.

I think Baitul Futuh is one of those projects that actually did that, because the publicity it generated was enormous, and the message of Ahmadiyyat was spread throughout the world. So even if you had spent hundreds of millions of pounds in advertising, we would not have been able to achieve that.

Amir sahib is right to say that the press was as amazed by the beautiful structure of the mosque as they were by the fact that it was funded by individuals and wasn't funded by an organisation or government as such?

Boris Johnson came to one of our peace conferences and I remember him sitting with Huzoor (aba) and he asked the question, who funded this mosque?

He was assuming that we will go back and say, you know, Saudi Arabia or one of the Muslim countries, and I think he was surprised when I said that this was funded by the poor people of the UK, no actual millionaires, but it was the contribution of ordinary people, and I think he was very surprised by that.

That's really the fact that, you've heard some of the stories about how people open their hearts. It was people who decided that they would rather invest in Allah's house than in their own houses.

That's what caught the imagination of the press, in fact there were so many stories, they were saying that here's a community that's building this beautiful mosque and they went to the local church and the local church was saying they were struggling to raise funds for their roof repairs. That was a contrast that was made during that period.

Amir sahib what were your feelings when you heard about the fire?

It was a very sad state and of course, I was very hurt and in despair, until I met Huzoor (aba). This is the beauty when so many times I'm in real despair, and when I go and see Huzoor (aba), he says something which changes it completely, He said, "Don't worry, we'll build something even more beautiful", he gave hope immediately.

Then, of course, the next Friday, he gave a sermon he gave a bit of the background to it.

He said that he'd heard that some of the anti-Ahmadi mullahs had come to watch the fire burn, and they were saying MashAllah and SubhanAllah. And their disappointment was that only the administration block burned and not the mosque. He has said that inshallah, we will build something here that would be so beautiful that we will say MashAllah and SubhanAllah.

So once the Khalifa say something we've seen, how Hazrat Khalifatul Masih IV's (Allah have mercy on him) vision was fulfilled in such grandeur, well, Hazrat Khalifatul Masih V (aba) had said something, Allah was going to fulfil those words. Now anybody who comes to the mosque, it comes from within you to say to say those words. Everyone who has visited, they look at that and immediately those words come out.

So this is how Allah works. Once his Khulafa have said something, then Allah fulfils them to the very word.



Amir sahib it still requires execution. Huzoor (aba) said those words and they were going to be fulfilled. But as a jamaat we have to play our part in fulfilling that. When did the planning start as we've just had a fire obviously, did it start straightaway?

Yes. Huzoor (aba) then instructed us that we should start immediately. At that stage we had to find somebody who had vision. I had been working with an architect called John McCaslin, who is internationally renowned. He has done projects around the world in Australia, New York, Moscow and currently he's working in the Middle East and Saudi Arabia. He'd built mosques in Doha and he'd done projects in the UK and St Pancras station refurbishment was done by him, the Eden Project, the various numerous projects he's done, iconic buildings.

When the work started, every stage Huzoor (aba) personally reviewed and enhanced what was initially proposed, Huzoor (aba) gave it certain features which added to the beauty of the building, the big arches, the minarets and the and the domes and the walkways, this was all Huzoor's (aba) vision.

Then there was a long period of planning and liaison with the local authority, planning for these big projects is time consuming, this is a key building and now is a landmark building in London.

So the local authority was very careful when it reviewed the planning. There are all kinds of things like the carbon footprint we have. Just for some of the anti-terrorism related work was going to cost us well over half a million pounds. You've seen those bollards that have been placed outside. They're specialist bollards that can take impact of 60 miles an hour.

Is this building much bigger than what we had originally in the old administration block?

It is 25% bigger than the last the last administration block, it took quite a long time, almost couple of years or probably even longer maybe to get the consent. Then the demolition work started.

When you start these building projects, you don't know what the ground conditions are. To build such a building, you need to know how much piling you have to do, what type of structure you have to put in. You don't know how deep the foundations are until you start working, and you don't know where the services run. All of these things come to light after you've started the work, in fact after you appointed a contractor because he's the one who was going to make an assessment. And sometimes people say, well, why? Why wasn't it that it was identified? You can't, not until you start the work. You don't know what to do, what type of things you want in terms of the structure.

Even here, in this technical phase, Huzoor (aba) continued to guide us. We were trying to get these open halls without pillars, there were trusses that held the building up, and when Huzoor (aba) came to inspect, he said that we needed to have these reassessed that they are robust enough. We had to have specialist structural engineers who came and looked at the whole thing once again to confirm that were built to the required standard.

The cladding of the building was very important, we went to a quarry in Portugal and when we went there the World Trade Centre teams were there to buy from the same quarry. As you can now see, the beauty of that stone is spectacular. It's a very specialist stone.

It's a different quarry to the one that you used for the mosque?

Yes, the previous one that was used on the mosque was reconstituted marble and that came from Italy, and this one was from Portugal. At the same time, we also were working with Ahmed sahib from Turkey who was trying to source some of the products from there and some of the porcelain tiles that had been used on the building were bought from Turkey.

The construction was started. A lot of groundwork had to be done to start with. Then the steel structure went up. What we found is that the stone was very heavy, very thick stone, and we had to have extra structures just to hold the stone.

So slowly the building started to take shape and Huzoor (aba) made several visits each time giving us further advice. But you could see that he was very pleased. You know, every time he came here he felt happy visiting the building. And his guidance was crucial for the whole project.

Somehow we were able to control all the costs all the way along to such a degree that, we got a beautiful building very close to the budget approved by Hazrat Khalifatul Masih V.

We continued to reassess and change things, originally we were not going to have the side wings or the walkways and things like that, so these were additions to the original plan. Then we expanded certain areas and we reconfigured some of the spaces.

In order to save the cost, we again used our own teams to work alongside the main contractor, and there again we have saved millions of pounds because they were working with the hearts. One of the persons, I won't name him, but once I went at 1 o'clock in the morning and he himself was driving the tractor and moving stuff around.

That dedication you would never find from an outside contractor, his staff will come in at 8:00am and leave at 4:00pm that's it. But when



our Ahmadis are working, there's no concept of time. They will give whatever time is needed to do whatever works needed to be done.

But again, fundraising was key. Of course, this is all to do with Allah's blessing and Khilafats prayers, nothing to do with any individual. We must always remember that has nothing to do with any individuals, Khalifatul Masih has said something and then Allah blesses it.

This time around instead of the 200, we decided to call 300 people. We had a £2 million target. Alhumdolilah, the rest is history, that night people came, £2.2 million was pledged.

Hazoor (aba) then very kindly said that those people who make larger contributions, we can display their names as is the tradition of the Jamaat in major projects. So the appeal went up on that basis as well. Anyone who paid over £10,000, we would display their names on a wall in the building. People, not only were they donating in their own names but also for their parents, deceased parents and things like that, and that Alhumdolilah had a major impact.

Then we also had COVID, and during COVID, obviously, the construction went on. Nothing stopped. You know, we had a contractor who was very good. He said we were not going to stop. We are going to continue. Fundraising became more challenging as people couldn't meet. So we did a virtual fundraising. People would ring up and make their promises and pledges and payments, and it was so busy that the phones wouldn't stop ringing. We had to continue that for at least seven or eight hours. Again, by the Grace of Allah, the Jamaat members placed another couple of million pounds virtually.

So this is the blessings of Khilafat. We see that because Khalifatul Masih has launched an appeal, how people's hearts are opened, and how people are able to sacrifice. In some cases, that was huge amounts. This is this is blessings of Khilafat.

Having seen both of these fundraisers, this time around and you seem to be a lot more relaxed. You just had this belief that it is going to happen.

I know that it is Allah's house we are building and we have prayers

of Khalifatul Masih so Allah will bless it, that is all you need. Then the rest you have to have a bit of blind faith, and Allah never let us down anywhere.

So we've had the opening of the redevelopment of Baitul Fatuh on the occasion of the Peace Conference. What was Huzoor Aqdas's (aba) impression, did he say anything with regards to the building?

Huzoor (aba) loves the building and this is his vision. These were the words, MashAllah and SubhanAllah, had to be fulfilled by Allah. And we've seen how Allah fulfilled that vision in this beautiful building.

We only become the arms of Khilafat trying to implement his instructions, his constant guidance, his vision. Throughout he gives you hope. He gives you prayers. Every inch of the way he was updated and involved. He visited several times. He gave instructions all the way through and every little bit was done with his direction, and this is why Allah blessed it.

Any last comments on Baitul Fatuh?

It's a massive structure now, we will need the help and cooperation of everyone as we want to maintain the high standard that is expected of these buildings and for everyone to look after it as if it's their own home. Everyone should also to be vigilant because this is going to create jealousy, Huzoor (aba) also mentioned to me directly as well, that, you know, we should be vigilant because people will be jealous.

Amir sahib we would like to end by saying JazakAllah for the tremendous amount of time you have given us, for the insights and history, JazakAllah

Interview with Secretary Jaidad UK

The Ahmadiyya Bulletin team had the pleasure to sit down with Irfan Quraishi sahib, serving as Secretary Jaidad UK, and ask him some questions with regards to the Baitul Futuh Mosque.

I qualified as a civil engineer from Bangalore University in India. Then I came here to the UK to complete my Master's degree in 2002. Initially I worked with a construction company, there I really got to know about the UK construction industry and how it operates and that they are very health and safety driven.

Then I was introduced to IAAAE through Huzoor (aba). With Huzoor (aba) personally living in Africa for 11 years he had the knowledge and insight of how deprived the African subcontinent is in terms of the basic humanitarian needs that they must fight with on a daily basis.

In 2005 Huzoor (aba) came to our symposium and that's where IAAAE focus was driven to the humanitarian need, so I started working with IAAAE from then on, we started with the Water for Life project. Then in December 2014 I was appointed with approval from Huzoor (aba) as Secretary Jaidad for UK Jamaat. I was pretty much in the infancy of learning the role when the very sad incident of the fire happened in Baitul Futuh. That actually gave me a very different kind of experience, one where I was working with Amir sahib and Nasser Khan sahib in bringing Baitul Futuh back to normality as quickly and safely as possible by arranging cabins in the back of the car park, arranging a marquee for the events, dealing with the two wings of the original building that were not damaged during the fire and planning for the new building.

The fire happened in October 2015 and the local authority were in two minds initially as to whether this building is going to be fit for use. There was a lot of structural assessments that were completed. The assessments indicated that the building could not be used and that is where the opportunity for a new building really arose as we had to demolish this old building completely.

We put a lot of focus on salvaging whatever we could from the old building to keep costs down, the two minarets have been refurbished and used in the new administration block, the dome has been salvaged and will be used on a new project. Velux windows, which were not damaged at all were saved to be used again. Some of the LED lights that were put in new at the time, we were able to salvage those and reuse in the program of making sure that we salvage whatever we can to save costs. Store salvageable items then reuse



wherever we can, rather than taking an easy option. I'm involved with the demolition sector and the construction sector in the UK and I see a huge amount of waste happening. We were able to, at that time, salvage and reuse a huge amount of material from the old building. That was a miracle in itself. But now the UK industry has changed, and they are focussed on reuse and salvaging. We were able to do it in 2015-16 that is a remarkable achievement for the Jamaat and that comes from our basic foundations where we save, we reuse, we don't let things go to waste, that is bred in our teaching. But the world is still catching up on reuse and Alhamdulillah, we were able to do it at that early stage, which is great.

Moving on to the building project, you received planning permission. Am I right in thinking the planning permission for roughly about 25% extra space?

Yes. Once we got the go ahead from the council that we can demolish the building we instructed a renowned architect, John McAslan and Partners. When we shared the initial plans with Huzoor (aba), Huzoor (aba) personally drew the two minarets and the dome on the new building. So Huzoor's (aba) personal involvement in the design gave that nice touch and as Amir sahib mentioned as well that the arch on the front was Huzoor's (aba) vision. Huzoor (aba) regularly visited the site during the construction phases.

The challenge from a structural point of view was we wanted to have a very big hall on the ground floor and a hall on the first floor. But we wanted to make sure that the ground floor hall is column-less, no column, no pillars in the middle. So that's a unique structural challenge where you have to transfer the load to either side of the building with no columns on the ground floor yet have a building with columns above. The structural design was done with trusses where the load was transferred either side, and that truss is quite unique because when Huzoor (aba) came to visit our site, during the construction phase, he was quite interested in how the load transfer is happening in the building. Huzoor (aba) personally wanted an independent structural assessment done on this, to make sure that all safety angles had been considered.

We also had another real challenge on how we would fix the stone on the outside of the building, we realised that the stone would have to be hung on a secondary steel frame fixed through metal brackets which link onto the secondary steel with two pins top and bottom. The stone just sit on top of each other.

What design features really strike out for you?

We've talked about the ground floor hall being column free. One of



the great things about this building is that it brings plenty of natural light into the building. Every floor that you go to has a huge amount of natural light coming through. It's a naturally, nicely ventilated building. The ventilation systems will kick in automatically, bringing fresh air into the building at any time when there is less fresh air in the building.

The one of the things that Huzoor (aba) also mentioned when he came for a visit was that the underfloor heating takes a lot of time to cool down. He said that we should move away from this underfloor heating, so our consultants involved in the project then designed the radiant panels which will immediately cool down if necessary. The lighting that's been installed is dimmable lighting, which will allow considerable cost savings over time.

You will see that none of the offices have a light switch. The building automatically determines if there's enough light within the room. This is linked to a motion sensor, a heat sensor and an audio sensor to let the building know if the room is occupied or vacant. We have 47 kilowatts of solar panels in the building, which actually amount to 25% of the energy for the new building. So this will be another form of cost saving.

We had the inauguration and the Peace Conference. Were there any specific words or guidance from Huzoor (aba)?

I felt when Huzoor (aba) came to visit the opening. The look on Huzoor's (aba) face said everything to me personally. I felt that Huzoor (aba) was very pleased to see the building complete. I felt that Huzoor (aba) was very happy with what the UK Jamaat has achieved, and this has only been possible through the humble efforts of members of the Jamaat who have made special sacrifices, financial sacrifices to build this building. This is a building where Huzoor (aba) himself, had mentioned during his Friday sermon that when we will be opening this place, we will be the one saying Mashallah and Subhanallah.

And these words, I think, are resonating within every single volunteer working on the building, every single construction worker, because during the finishes stages of the project, predominantly the people who worked here were Ahmadis. I remember some of the workers were in tears just to see the sight of His Holiness coming to inaugurate the building. They were in tears because they worked so hard in order to complete this.

Letter from Wakilul Mall Sani (II)

Importance of Zakat

Dear Brother,

Assalamo Alaikum wa Rehmatullahe wa Barakatohu

May Allah keep all of you under His Divine protection, and enable us all to benefit from this blessed and fruitful month of Ramadan to its fullest. Aamin

As you know that Zakat is one of the basic pillars of Islam. It is to be paid by every person who comes under its Nisab. Defining Zakat, The Promised Messiah (Peace be upon Him) says:

"What is Zakat? It is taken from the rich and given to the poor. It teaches the highest level of human sympathy. Thus by coming together of the rich and the poor, the Muslims gain strength. It is a must for the rich to help the poor, and even if it were not so, it is a demand of human sympathy to do so." (Al Badr Qadian October 1908)

The Promised Messiah (Peace be upon Him), about importance of Zakat, says:

"O ye people who consider themselves among my Jama'at, heaven will only count you in my Jama'at when you truly strive in the path of Taqwa. So observe your five daily prayers with such fear and concentration as if you actually see Allah. Complete your fasts only for the sake of Allah with sincerity. Whoever of you is liable to pay Zakat should do so. And whoever can perform the Hajj, and there is no obstacle in his way, he should perform it." (Kashti Nuh Rohani Khaza' in Volume 19, Page 15)

Explaining the importance of Zakat, Hazrat Khalifatul-Masih V (May Allah be His Helper) says:

"There are some people in the Jama'at who think that institution of Zakat has not been established in our Jama'at and we are not giving (due) attention to it. The institution of Zakat has been established in the Jama'at and those who are liable to pay Zakat should pay it ... The importance and compulsion of Zakat have never been denied by any one. Therefore I urge those upon whom Zakat is obligatory that they should compulsorily pay their Zakat. And it is particularly obligatory on ladies who have (gold) jewellery. Zakat is compulsory on gold." (Khutbaat e Masroor Volume 5 Page 153)

In another speech, Hazrat Khalifatul-Masih V (May Allah be His Helper) says:

"Zakat is an obligation for women as well. Here in these countries, by the Grace of God, where people are generally prosperous, every woman possesses some kind of jewellery. Every woman is therefore, under obligation to pay Zakat."

(Speech to Lajnah, Jalsa Salana Germany, August 21, 2004)

Moreover, regarding cash/bank balance, Huzoor (May Allah be His Helper) stated in his letter to Sadar Majlis Ifta'a dated 25-05-2014:

"The Nisab for silver and the Nisab for the gold will be the same as was prescribed by the Holy Prophet (PBUH) himself in his blessed era. As far as the Nisab for cash is concerned, most of the world has

now adopted gold as a monetary standard, therefore for Zakat on cash, the Nisab of gold will be considered as standard."

1. Zakat becomes compulsory when the above mentioned Nisab remains with someone for one year (Details of Nisab is attached herewith).

2. No local Jama'at or individual is authorized to distribute the Zakat money at his own discretion.

3. 100% of Zakat amount shall be deposited to the Central Reserve Fund.

May Allah enable us all to understand the importance and fulfil the requirements of this important pillar of Islam. Aamin.

Wassalaam,

Wakilul Mall Sani (II)

Nisab of Zakat

Zakat becomes compulsory when the following Nisab remains with someone for one year.

A. Zakat on Silver and Gold

The Nisab of silver is 52 ¹/₂ Tolas and of gold is 7 ¹/₂ Tolas, i.e. anyone having 52 ¹/₂ Tolas of silver or 7 ¹/₂ Tolas of gold should pay 2.5% of the total value as Zakat.

B. Zakat on Cash

For Zakat on cash, the Nisab of gold will be considered as standard.

C. Zakat on Grains

The Nisab for grains, according to Fiqha Ahmadiyya, is 5 wasq (approximately 826 kg). That is to say, Zakat will become obligatory if the harvest is up to 826 kg or more. 1/10th Zakat will be applicable on grains produced from rain-fed land, and 1/20th will be applicable on grains produced from irrigated land. (This Zakat will be obligatory only if the government does not collect taxes from the land. If a tax is levied, then Zakat will not be obligatory, because, in principle, two fixed taxes cannot be levied on the same thing.) Zakat is applicable only on produce that is storable (such as grains, dried fruits, etc.). Zakat is not obligatory on perishable produce, such as fruits and vegetables.

D. Zakat on Animals/Livestock

The Holy Prophet (May Peace and Blessings of Allah be upon Him) has given a separate Nisab for the payment of Zakat on animals, the details of which are attached. However, Hadith shows that the Holy Prophet (May Peace and Blessings of Allah be upon Him) also laid down the following conditions for Zakat on animals:

It should meet the Nisab: The first condition for Zakat on animals is that the number of animals should meet the Nisab. For example, in

Hadith, the Nisab of cows is stated to be 30 cows, i.e., if they are less than 30 in number, then Zakat is not obligatory on them.

Completion of one year: It is necessary to complete one year in order to pay Zakat. In a Hadith, Hazrat Ayesha relates that she heard the Holy Prophet (May Peace and Blessings of Allah be upon Him) say, "Zakat is not obligatory on any property unless one year has passed on it."

Grazing Animals: Zakat is only applicable on grazing animals. Grazing animals are those that graze in the open pastures and the owner does not incur the expenditure for their food. Zakat has to be paid for such animals. However, for animals whose fodder, etc., is the responsibility of the owner, and they require expenditure, Zakat is not applicable.

Camels: For every 40 camels grazing in natural pastures a two-year-old camel has to be paid in Zakat.

Goats: If the number of goats grazing is between 40 to 120, one goat has to be paid in Zakat.

Cows: For every 30 cows, a one-year-old calf; and for every 40 cows, a two-year-old calf has to be paid in Zakat.

Does not apply to working animals: The fourth condition for the implementation of Zakat on animals is that they should be non-working animals. Working animals are those that are used for farming, irrigation or transportation. Zakat is obligatory on animals that are not used for farming, irrigation or transportation.

With regard to businesses related to animals, Hazrat Khalifatul-Masih V (May Allah be His Helper) said: "If a person trades in these cows or sells their milk, etc., then Zakat will be levied on them according to the rules of trade. For example, there is no Zakat on horses, but if horses are kept for trade and are traded, Zakat will be obligatory on them according to the rules of trade. Therefore, no one should think that Zakat is not obligatory if animals are used for trade."

(Reference: Letter of Huzooraba to Nazim Sahib Darul Iftaa, Rabwah, 09 April 2022)



"More and more people will be introduced to our Community through this Mosque and so the responsibilities of the Ahmadis towards them will continue to increase and we will be duty-bound to fulfill the rights of all people around us... As this spirit and relationship develops and the rights of neighbours are fulfilled, it will give birth to a bond of such love, unity and brotherhood which normally only exists amongst blood relatives."

"Allah has very clearly commanded that when you enter a Mosque or when you enter any House of God, your purpose should be to worship Him and to bow down with sincerity before Him. When you enter a Mosque, not only should you pray for your own success and betterment, but also for the benefit and progress of the society in which you live and for others."

Hazrat Mirza Masroor Ahmad Khalifatul Masih V (aba) On the occasion of the inauguration of the Noor Mosque in Crawley in West Sussex, 18 January 2014

THE BIG IFTAR 2023 REPORT

Organised by the National Tabligh Department UK



By the Grace of Allah, the Big Iftar for Ramadhan 2023 was organised by the National Tabligh Department UK. Alhamdulillah, the event was enormously successful, with 1200 guests in attendance. The significant increase in the number of guests from previous events is sheerly the result of the Grace of Allah and the prayers of Hazrat Khalifatul-Masih V (aba), facilitated by the wonderful new Baitul Futuh complex, the greater capacity at Baitul Futuh, a more systematic approach to attracting guests, and the greater experience of the National Tabligh team.

Based on the feedback received from guests, the overwhelming reaction was that they learnt a great deal about Islam Ahmadiyyat and Ramadhan, and that they very much enjoyed the event. As in previous years, the purpose of the event was to provide an opportunity for the guests, coming from all walks of life, to experience first-hand an Islamic religious event and thereby to increase their understanding of true Islam and its teachings. Many noted the atmosphere was peaceful and full of spirituality.

By Allah's Grace, the Big Iftar event created a very powerful spiritual atmosphere, which made some people sincerely express a desire to accept Islam and others to be closely inclined towards it! The feedback from the event was overwhelmingly positive.

Muslims among them Arabs from Iraq, Syria, Egypt, Algeria and Morocco including non-Arab Muslims prayed behind Missionary

Naseem Bajwa sahib in the Mosque and expressed their strong inclination and love towards Ahmadiyyat.

Non-Muslims, among them the indigenous British people as well as other Europeans were overwhelmed by the spirituality, they felt and experienced. Guests were greatly interested in the exhibitions, calligraphy and literature.

Planning

An organising committee under Ibrahim Ikhlaq sahib, the National Secretary Tabligh UK, and assisted by Musawir Idrees sahib and Usman Ahmad was formed. Respected Amir sahib guided and supported the National Tabligh Department UK from beginning to end during the whole process.

A number of team heads were appointed, and each was given responsibilities for the event. The committee met weekly to organise the event. At the Jamaat level, meetings with local Presidents, Regional Amirs, Regional Missionaries and local Tabligh secretaries were held, and they were requested to spread the word among their members, and to invite Tabligh contacts. A flyer for the event was produced and was widely circulated to all Jamaats. A separate team was also formed to invite guests such as religious and community leaders, academics, armed forces representatives, charity workers and teachers etc.



Media

A promotional video was made and distributed widely. Social media was well-utilised on various platforms such as Facebook, Twitter, Instagram and NextDoor with success. A press release was produced and issued to local newspapers. After the first Iftar, a further press release was issued and because of this, prominent articles with photos were published by Surrey Comet and Wimbledon Times. As a result of these blessings and the other efforts mentioned above, there was significant increase in attendance. Alhamdulillah!

Programme

The format followed the established pattern of registration, guided tours of the Baitul Futuh Mosque, visits to the exhibition areas and light refreshments.

The Big Iftar commenced under the chairmanship of Amir Sahib UK; alongside him was Muhammad Ibrahim Ikhlaq sahib, the National Secretary Tabligh UK. In addition, on the top table were the Mayor of Merton, Mayor of Wandsworth, MP for Mitcham and Merton, Siobhain McDonagh, Rear Admiral Jude Terry, Wing Commander Colin Weir and members of the National Amila UK. The Tilawat was recited by Missionary Raheel Ahmad sahib. The Welcome Address and introductory remarks was given by Usman Ahmed sahib, the Na'ib Secretary Tabligh UK.

This was followed by a video introducing the Ahmadiyya Muslim Community and guest speeches by Siobhain McDonagh, Labour MP for Mitcham and Morden, in which she praised the community's charitable work and efforts to build a more peaceful society. Jeremy Hunt Conservative MP for South West Surrey and Chancellor of the

Exchequer echoed these comments in a video message.

The guest speeches were followed by speeches from National Amila members.

Sultan Lone, the National Secretary Finance UK, spoke about the financial sacrifices of the members of the community and the participation of 18,500 members in funding the construction of the new mosque complex.

Nasser Khan, Na'ib Amir UK, spoke about history of the Baitul-Futuh Mosque, the largest mosque in the UK, including the inauguration of the new complex with two multi-purpose halls, office space and guest accommodation rebuilt after the fire in 2015.

Respected Amir sahib delivered the Keynote Address

Respected Amir sahib emphasized the importance of Ramadan in establishing a living relationship with the Creator. He stated that these days where we fast are for the sake of attaining the pleasure of Allah, and that its purpose is to bring about a lasting moral and spiritual change in our lives. Respected Amir sahib spoke about the three stages of spiritual development of man. He addressed the audience in telling them that we should abandon every kind of wrongdoing, misguidance, cruelty, and injustice in turning completely to God and discard all our old ways and habits.

Finally, respected Amir sahib led all those present in a silent prayer which was followed by the Azan and breaking the fast.

NOOR ACADEMY REPORT

By Fazal Ahmad, Principal Noor Academy

The COVID pandemic caused many issues for us all, one such issue was the lack of access to religious and academic education for our children. Though schools tried valiantly, there were many cases where our children were not taught the subject matter in an appropriate way. Our face-to-face Atfal, Nasirat and Waqfe Nau classes were suspended, and our children were stopped from attending the mosques and mission houses. This was of great concern to the Jamaat as the spiritual and academic education of our children is one of our highest priorities.

Amir Sahib set up a committee within the National Amla to consider the viability of an online facility with planning for a physical presence as appropriate. The committee was tasked with providing both religious and academic teaching to a target of 2,500 children across the UK but was instructed to ensure that the class sizes were kept small so that the children could develop a rapport with the teacher thus enhancing the quality of education. Three terms of 10 weeks each were agreed and a range of different subjects were considered. A core facet of this plan was the children should be taught by qualified teachers from within the Jamaat where possible. A plan was finalised and discussed with the auxiliary organisations and within the National Amla before being presented to Hazrat Khalifatul Masih V (aba) for his guidance and approval. The committee looked at the workings of the ITQA and sought guidance from the team there, a decision was also taken that for the teaching of the Holy Quran the students should be directed to the established and hugely successful ITQA and therefore we would not incorporate this as part of the syllabus for the academy.

Huzoor (aba) gave particular guidance on the teaching of the Waqfe Nau syllabus as the core religious component and very graciously approved the plan and named it as the Noor Academy.

As this was the first time we were setting up an online academy for this purpose the committee opted for a phased approach. It was decided to start with the teaching of the Waqfe Nau syllabus to all children, boys and girls, before extending the subject range.

In short order an online registration system was set up and the Noor Academy was publicised to the Jamaat through a range of messages and posters.

Fazal Ahmad sahib was appointed the principal of the Noor Academy and was tasked alongside the committee to find appropriate teaching and administration staff. The committee prepared the curriculum for each age group and set out a skeleton teaching plan for the classes. The first term commenced at the beginning of July 2022. To accommodate the 300 students who registered, with the limited initial resources, 24 classes were scheduled on a weekly basis. With the help of 13 male and female teachers the Waqfe Nau classes in this first term continued until 9th September. Each day there were two classes for boys and two for girls in different age groups. Students were sent zoom links and a reminder by phone call to have regularity and good attendance. By the grace of Allah the Almighty the students benefitted greatly during this term.

During the term the Noor Academy was graciously provided the services of two full time murabbiyan, Fareed Ahmad Sb and Imran

The screenshot shows the 'Student Registration' page of the Noor Academy website. The page has a green header with the Noor Academy logo and navigation links: Home, Students, Teachers, Downloads. Below the header, there's a section titled 'Student Registration' with a message: 'Dear student please register following the steps to let us know what course you want to be part of. Important: Courses run during term times, which is 27th March to 18th July 2023.' The registration form includes the following fields: Student's AIMS No, Student First Name, Student Last Name, Age Group, Gender, Email, Phone, Jama'at, and a dropdown for 'What Class are you in?'. There is also a 'Confirm Email' button.

Akram Sb, by Hazrat Khalifatul Masih V (aba). Having dedicated knowledgeable staff on a full-time basis transformed the standard of teaching. The second term started on 3rd October 2022. In this second phase the decision was taken to increase the range of subjects offered. Apart from the classes on religious knowledge, classes on Maths, English, Science and Computer Science were started for secondary school children and lessons on Maths, Physics, Biology and Chemistry for As & A levels. We also had lessons teaching languages – Urdu, Arabic and French during this term. The attendance increased to approximately 400 regular students and a total of 34 classes were scheduled per week. At the end of this term in December, an assessment was taken from the students which showed a lot of improvement in their knowledge.

The third term started on 7th January 2023. With the continuation of all the subjects taught in second term we separated classes of As and A level for Chemistry and Biology. The lesson schedule increased to 43 per week to cater for the 700 students who wanted to benefit from the Academy. To enable the class sizes to remain at sensible levels we sought the services of another 5 teachers bring the total to 18. This term ended on 25th March. Again the assessment at the end of this term proved a successful term and all the students took part in the assessments were awarded with the certificates.

Though we had only planned on holding three terms of 10 weeks it was decided to continue to offer assistance for those children who were about to sit GCSE and A Level exams this year. We are continuing classes for Key stages 2 & 4, As and A level classes so that we can give full support to our students in their May/June final exams. Also, we are continuing teaching languages Urdu and Arabic. About 400 children are benefitting from these classes.

By the grace of Allah, we have very good feedback from our students and parents. Alhamdulillah. We are now planning the second year of the Academy, based on feedback we have received we will inshallah be aligning the term dates with normal school dates as we have found that too many students have their lessons interrupted by family holidays. We are also planning on increasing the range of religious education to cover topics such as Faith and Beliefs and other tarbiyyat based topics.

<https://ahmadiyya.uk/academy/registration>

Medical Matters - What is Diabetes?

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital



Diabetes is a condition where the body's blood sugar levels are too high, either due to too little insulin or insulin resistance. Insulin is a hormone produced by cells in the pancreas called beta cells. The role of insulin is to control the body's blood sugar levels and help transport sugar to cells where it is required such as the liver and muscles. Too much blood sugar (also known as blood glucose) can potentially cause life-threatening health problems.



The two main types of diabetes are diabetes type 1 and diabetes type 2. In type 1 diabetes, beta cells in the pancreas are attacked and destroyed by the body by mistake. This is called an autoimmune reaction. The cause of this is still somewhat unclear but genetics are believed to be involved. The destruction of these pancreas cells ultimately causes a reduction in insulin. This means there is less insulin available to lower the body's blood glucose level, so the blood glucose levels become too high. Common symptoms of type 1 diabetes include feeling very tired and thirsty, urinating more than usual, losing weight without trying and a fruity smelling breath. Type 1 diabetes symptoms usually begin suddenly and often affect people under the age of 20. Type 1 diabetes is usually managed with insulin injections, meaning people affected are called insulin dependent.

In type 2 diabetes, the main issue is that the cells in the body are

not responsive to insulin so glucose cannot be transported and remains in the blood, again causing high blood sugar levels. Type 2 diabetics are known as insulin resistant as a result. Genetics are also somewhat involved but it is believed that obesity, unhealthy diet and inactive lifestyle are major risk factors. Type 2 diabetics can have similar symptoms to type 1 but instead type 2 diabetes usually affects adults over the age of 30 and symptoms appear gradually.

Additionally, pregnant women may acquire a type of diabetes called gestational diabetes which usually resolves after the birth of the baby. There is another condition called pre-diabetes where the blood glucose levels are higher than normal but not quite of a diabetic person. This may develop into diabetes but can be prevented with a healthier diet and less sugary intake.

In terms of diabetes prevention, losing extra weight by exercising, eating less sugary foods and eating more healthily such as vitamins, minerals and healthy fats such as cheese and fish can all help reduce the risk of diabetes. For diabetes treatment, insulin injections and Metformin tablets are two of the most common ways to increasing insulin levels and increasing insulin sensitivity respectively. There are more recently developed drugs called SGLT2 inhibitors, such as dapagliflozin and empagliflozin. Alongside whilst dieting and exercising, these help lower blood glucose levels in adults with type 2 diabetes.

The Rising of the Sun from the West - Spiritual Conquest of India and Western interactions with the Promised Messiah^{as}

Raheel Ahmad , History Department UK

Part II

Publication of Barahin-e-Ahmadiyya

It was the publication of Barahin-e-Ahmadiyya Part I and II that truly displayed the treasure of knowledge which God had bestowed him with. The Promised Messiah^{as} put forward a challenge to the follower of any religion that if on behalf of their faith they could present one-half, or one-fourth or even one-fifth of the excellences that he himself proposed to produce as the basis of Islam, then he would give the “one who duly responds to this challenge the possession and the right to make use of my property worth ten thousand rupees”¹

Many Muslim scholars and intellectuals wrote reviews of the book and considered it a great service to Islam. The author described as one who has taken upon himself to help the cause of Islam with their property, person, pen and tongue, successfully challenging with courage the opponents of Islam and deniers of revelation that “If they doubt divine revelation to visit him and experience, observe and taste it.”² A book described as “the like of which has not been written up to this time in Islam”³ by Muhammad Hussain Batalvi who wrote a 200-page detailed review published in issues 6 to 11 of *Ishat-u-Sunnah*.

In the third volume of the *Braheen-e-Ahmadiyya* the Promised Messiah^{as} presented himself as a criterion to judge the truthfulness of a living religion (Islam) by asking the seekers to come to Qadian to witness a sign for the truthfulness of Islam. It was the first time that someone had put forward an alternative criterion to judge the truthfulness of a religion. Until then, the focus of all faiths had been on rational and narrative reasoning.

“The Christian priests, as well as the Pundits, Brahmus, Aryas and other opponents of our time need not feel bewildered and ask where are the blessings and the heavenly light of which the blessed followers of Hadrat Khatamul-Anbiya^{as}, peace and blessings of Allah be upon him, share with Musa and ‘Isa and where is the heritage of the light from which all other people and followers of other nations and religions are deprived and debarred. To set this doubt at rest, I have stated several times in this very foot-note that I am responsible for providing such a religious proof to any seeker after truth who is prepared to readily enter the fold of Islam after having witnessed the

excellences peculiar to Islam.”⁴

This proposal was often repeated in the life of the Promised Messiah^{as}. For instance, in 1885 When the Promised Messiah^{as} announced that he was the Promised Reformer for the 14th century. This announcement was published in Urdu and translated into English. Eight thousand copies were sent as registered letters to the religious leaders, rulers, scholars, judges and theorists in Asia, Europe and America and wherever it was possible to be sent by post. The announcement invited representatives of religions and other prominent members of society to come and witness the truthfulness of Islam at Qadian. If a sign was not witnessed within a year, a sum of two hundred rupees per month would be paid as compensation to such an individual.⁵

By the year 1891, 20,000 such leaflets on Islamic truths in English and Urdu had been published and were sent to the Europe and America. The Promised Messiah^{as} wrote in *Fateh Islam*.

“Similarly, 20,000 leaflets in English and Urdu were printed, add to these more than 12,000 leaders of hostile groups were sent these by registered post and there was not a single priest in India to whom this announcement was not sent by registered mail. Moreover, people in Europe and America were also sent these announcements through registered mail to complete the effort/argument. Is it not a wonder that with only very meagre means this huge work goes on?”⁶

Opposition of Christian Missionaries

Eastern and Western Christian missionaries belonging to Christian Mission Society or the American Presbyterian Mission were all aware of the efforts of the Promised Messiah^{as} and avoided discussion at all cost. The reports submitted to the CMS society by the Christian missionaries in form of letters depicts a great desperation and frustration.

An example of such evasion is of The Bishop of Lahore; George Alfred Lefroy was invited to a discussion by the Promised Messiah^{as} after Bishop's lecture in Lahore on the topic of “The Innocent Prophet” in May 1900, depicting all other prophets except Jesus as

1 *Brahin-e-Ahmadiyya* Part 1 P.49

2 *Isha'atus-Sunnah* (Vol. 7, Nos. 6-11).

3 *Ibid*

4 *BarAhIn-e-aHmadiyya* — Part three P.175-176

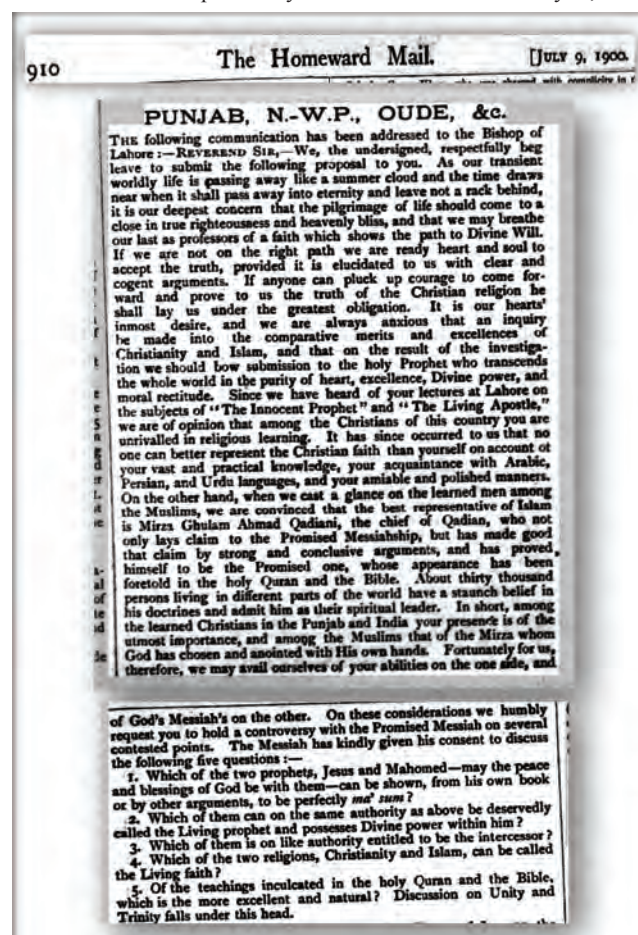
5 *Majmua Ishtiharat* Vol 1 P.20-22/*Ruhani Khazaen* Vol 6 *Shahada-tul-Quran* P.

6 *Ruhani-Khazain* Vol 03 *Fath-e-Islam* P.29

sinful. When scholars such as Maulvi Sanaullah asked the Muslims to boycott the lecture.⁷ Two separate announcements entitled "A Plea to the Bishop of Lahore for an Honest Decision,"⁸ And "An Important Account on the Lecture 'The Living Prophet' of Respected Bishop" were published from The Promised Messiah^{as}. The first announcements with its rebuttal included an invitation in the words:

"If the Bishop is, in fact, desirous of investigating the truth, then he should publish an announcement to the effect: We want to carry on a discussion with Muslims as to which of the two prophets is the more distinguished and superior from the point of view of the excellence of their beliefs, morals, and blessings, their efficacy, their sayings and actions, their faith and mysticism, their knowledge and their holiness, and their way of living. If he (the Bishop) does so, appoints a date, and informs us accordingly, then we promise that someone from among us will be present on the appointed date before the gathering."⁹

The latter announcement in form of a lecture was written in the matter of two hours by the Promised Messiah^{as}. It was read by Hadhrat Mufti Muhammad Sadiq^{ra} in the presence of 3000 persons which was also reported by the Homeward Mail July 2, 1900.



Following this event began the direct correspondence with Bishop to convince him to hold a debate.¹⁰ Yet despite many signatures and the widespread interest the Bishop declined to a debate. A part of the letter sent by the Promised Messiah^{as} was published in the Homeward Mail on 9th July 1900.

Leading Christian missionaries of the time like Reverend Herbert

THE DAILY NEWS, TUESDAY, MAY 16, 1900.

A NEW "MESSIAH."

At the Victoria Institute yesterday afternoon a paper was read by the Rev. H. D. Griswold, on "The Messiah of Qadian," the founder of a reforming Mohammedan sect.

Mirza Ghulam Ahmad is the chief of the village of Qadian. He professes to have come (1) in "the spirit and power" of Jesus Christ, and so to be the promised Messiah; (2) in the spirit and power of Muhammad, and so to be the promised Ahmad; and (3) in the spirit and power of Krishna, and so to be the promised future Incarnation expected by the Hindus.

He denounces the doctrine of jihad, and with it all crimes of violence committed in the name of religion. He denies that Christ died upon the Cross, but asserts that He only swooned, and after reviving visited Kashmir and Afghanistan, where he died at the age of 120, and was buried at Srinagar, in Kashmir.

The new Messiah has about 200,000 followers, mainly in Bombay and the Punjab. A high school has been founded at Qadian, which is rapidly becoming a secondary college. Nearly the whole of the Mirza's following come from the ranks of Islam. The movement appears to be mainly a disintegrating movement within the bounds of Mohammedan orthodoxy.

Udny Weitbrecht Stanton Padre Thakurdas, Padre S. P. Jacob, Rev. Dr. Griswold, Fateh Masih, Waris Masih, Imad-ud-din, Siraj-ud-din, Abdullah Atham, and Henry Martyn Clark, worked their utmost to oppose the Promised Messiah^{as}. Except for a few penniless Muslims gathered around him, Hadhrat Mirza Ghulam Ahmad^{as} was alone. He had no worldly power or political backing, the funds were meagre but He who is the Lord and Master of all was his helper. It was He Who commissioned him to proclaim to the world that the days of the revival of Islam were at hand and that the day was not far when Islam would triumph over all other faiths through its spiritual power.

Just as the Christian missionaries descended in the East, In the words of the Holy Quran "And they planned, and Allah also planned; and Allah is the Best of planners."¹¹ Allah the Almighty had willed that the message of his Messiah should be propagated in the West.

The opposition of these missionaries also served the purpose. Griswold's two papers "Mirza Ghulam Ahmad the Mahdi Messiah of Qadian" and "The Messiah of Qadian" which he had written after his audience with the Promised Messiah^{as} at Qadian, although polemic in nature introduced the claims of the Promised Messiah^{as} in the Victoria Institute of Philosophy of Great Britain in 1905.

Visitors in Qadian

Qadian was a remote and unknown village in the Indian province of Punjab. At the time of the Promised Messiah^{as} access to Qadian was difficult and only possible by means of mules and horses. In fact, people preferred to walk to Qadian because of the uneven paths. It was at this time that Allah the Almighty had informed the Promised Messiah^{as} through a revelation that

فَكَادَ أَنْ يَعْرِفَ بَيْنَ النَّاسِ

"Therefore, he will soon be made well-known among people" The Promised Messiah^{as} was also informed that

7 AlHakam 31 May 1900

8 Majmu'ah Ishtiharat Vol 3 Page 253, Announcement 218

9 Majmu'ah Ishtiharat Vol 3 Page 260, Announcement 218

10 The entire correspondence and newspaper reactions were published in the September Issue of the Review of Religions 1902.

11 Holy Quran Aale-e-Imran Chapter 3 Verse 55

یاتون من کل فج عقیق

“Many people will come to you that the track on which they travel will become deep”¹² Many travelled from within India to Qadian and accepted the Promised Messiah^{as}.

There were others who travelled from or belonged to distant lands of Europe and America who also came to Qadian and met the Promised Messiah^{as}. Some came seeking the truth and were blessed and went on to accept the Imam of the age. Others came out of curiosity and for the research purposes. Like Mr Griswold another English protestant missionary by the name of Dr Theodore Leighton Pennell paid an unannounced visit to Qadian in 1904. Due to ill health of the Promised Messiah^{as}, an immediate audience could not be arranged, and so Dr Pennell was asked to stay a little longer. He however could not and left with meeting the Promised Messiah^{as}. Although the meeting could not take place with the Promised Messiah^{as}, the account of Dr Pennell’s visit to Qadian and the hospitality he received is mentioned in the book ‘Among the Wild Tribes of the Afghan Frontier’. Pennell wrote: “We had been kindly and hospitably received, and there was something inspiring in seeing a number of educated men thoroughly zealous and keen in the active pursuit of religion, though the strong spirit of antagonism to Christianity was saddening”¹³

Another visitor to Qadian was Mr Dixon, who visited Qadian in Nov 1901 and had the opportunity to meet the Promised Messiah^{as}. One aspect of this audience that truly depicts the Promised Messiah^{as} zeal for the propagation is when the Promised Messiah^{as} insisted that he stayed for a few days. The Promised Messiah^{as} on the 18th Nov 1901 when leaving for a morning walk addressed Mr Dixon and said: “It is our heartfelt desire that you stay a few days more with us. So that I may explain to you the true Islamic Philosophy Which God has bestowed upon me and is hidden in this age.”¹⁴

In April 1908 an American couple Mr George Turner and Lady Bardon met the Promised Messiah^{as} in Qadian. Among the various questions asked they inquired “What evidence do you have for the truthfulness of your claim?”

The Promised Messiah^{as} “Your arrival here is also a sign for us for if you knew it you may have apprehended coming here. For you to come after a distant travel to this small town is also under a prophecy and is a sign and proof for truthfulness.”¹⁵

Among the religious leaders, rulers, scholars, judges and theorists of Asia, Europe and America who received the announcement of the Promised Messiah^{as} claim and invitation for its investigation was Henry Steel Olcott. He was one of the founding members of the Theosophical Society and its first president until his death in 1907. He received two circulars from the Promised Messiah^{as} which he printed in the September issue of his journal *The Theosophist* in 1886.



Figure 5 Henry Steel Olcott

Henry Steel Olcott. (2023, January 18). In *Wikipedia*. https://en.wikipedia.org/wiki/Henry_Steel_Olcott

Olcott, however, indicated he could not to go to Qadian. Firstly, as a theosophist he couldn’t accept that only one religion and one religious text contained true path to God. Secondly, he was unwilling to adhere to the condition that a sincere seeker after the truth who

having observed heavenly sign would need to either embrace Islam or at least proclaim the existence of supernatural powers.

Alexander Russell Webb who converted to Islam in 1888 came across this invitation at the same time when he was studying theosophy at the time. He initiated the correspondence with the Promised Messiah^{as} after discovering the invitation of the Promised Messiah^{as} in Olcott’s journal *The Theosophist* or in a newspaper *The Scotsman*. This is mentioned in the Urdu synopsis of Webb’s first letter found in the writings of the Promised Messiah^{as} [Shahna-e Haqq], (Scourge of the Truth). Webb had stated that he had seen the letter of the Promised Messiah^{as} in an American Newspaper in which the Promised Messiah^{as} had invited readers to a demonstration of the truth. This had inspired Webb to write to him. Webb also stated that he had made extensive study of Buddhism and Hinduism and had attempted to make a study of the teachings of Zoroaster and Confucius. He had, however, only been able to learn very little about Muhammad^{sa}. Webb concluded that “He is sincerely in search of the truth.”¹⁶

Patrick D. Bowen in his book *A History of Conversion to Islam in the United States*, Volume 1 *White American Muslims before 1975* mentions that Webb a keen reader on Theosophy related writings while studying at the St Louis’s Theosophical Lodge which was highly influenced by Thomas M. Johnson must have come across these Islam related writings yet the Invitation of the Promised Messiah^{as} that Webb had come across was “undoubtedly a major event in Webb’s religious life”¹⁷

Brent D. Singleton talking about the second circular of the Promised Messiah^{as} which was printed by Olcott writes:

“In 1886, he came across an advertisement by Mirza Ghulam Ahmad of Qadian, India, founder of the Ahmadiyya Movement, challenging anyone to find fault with even a single one of his 300 arguments in favor of the authenticity of the Qur’an and Muhammad’s prophetic mission. Until this time Webb had given little attention to Islam, but now he was intrigued and wanted to learn more and thus started a correspondence with Ahmad.”¹⁸

Webb having visited India in October 1892 and having come as close as Lahore was dissuaded from visiting the Promised Messiah^{as} due to the Promised Messiah^{as}’s recent claim of Messiahship. Maulvi Hassan Ali who accompanied Webb throughout his journey in India and Abdullah Arab who funded his journey to India, both advised Webb that it would not be prudent to visit the Promised Messiah^{as} at Qadian when Muslim donations are required for the missionary work in America.¹⁹

This was a missed opportunity of a lifetime which Webb later deeply regretted when the American Islamic Mission failed. He continued to correspond with the Promised Messiah^{as} and the companions such as Hadhrat Mufti Muhammad Sadiq^{ra} and asked for prayers. He also forwarded contacts of other Muslims interested in Islam to Mufti Muhammad Sadiq^{ra}. The two individuals who deterred Webb from the visiting the Promised Messiah^{as} themselves became his companions.

On the other hand, Mr. Charles Francis Sievwright (Muhammad Abdul Haq^{ra}) was also warned against visiting the Promised Messiah^{as} came to visit him in October 1903. He later wrote of this visit in the fourth issue of *Moslem Sunrise* 1922:

“I met the Ahmadees and conferred



Figure 7 Mr. Charles Francis Sievwright (Muhammad Abdul Haq^{ra})

12 Tadhkirah P.63

13 Among the Wild Tribes of the Afghan Frontier P.248-250 By T. L. Pennell

14 Malfuzat Vol 2 P.347 18 Nov 1901 (Edition 2016)

15 AlHakam 10 April 1908/ Malfuzat 7 April 1908 P. 513-521

16 Shahna-e Haqq Ruhani Khazaen Vol 2 P.373

17 Ibid P.98-99

18 Minarets in Dixie: Proposals to Introduce Islam in the American South by BRENT D. SINGLETON P.1

19

with the Promised Messiah Ahmad (the peace and blessings of God be upon Him for all he suffered for Islam's sake; as every Christ must also suffer who lays down his life for his Friends) ...What my feelings were towards the Good Man beforehand when I was warned against him during my journey through the Far East (either to Doubters or Suspicioners) were removed entirely at Qadian."

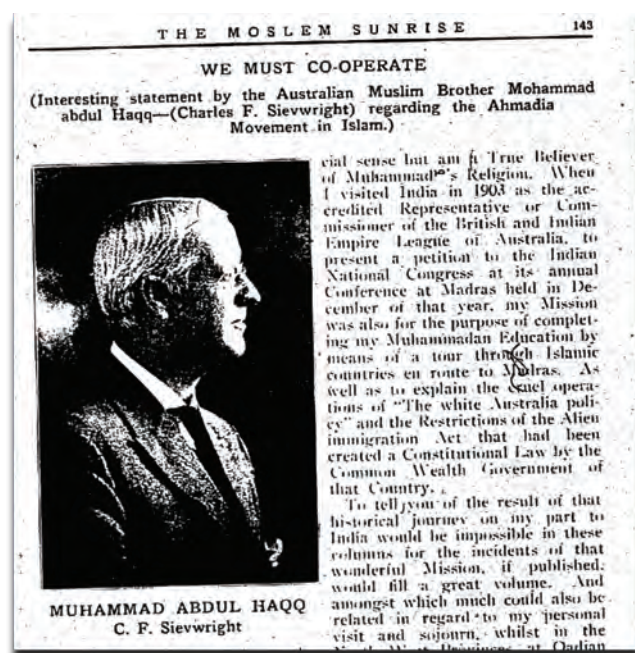


Figure 8 The Moslim Sunrise issue 4 1922

He added:

Nothing astonished me more among all the extraordinary incidents during my Missionary travels than the finding of myself in that sacred place and face to face with its Messiah. Eventually when I was presented to him and eyes looked into eyes. He knew me to be Abdul Haq (The Slave of Truth) and I knew him to be Divinely appointed one to call the true believers (The Faithful) together again to make the world safer of Islam. The Muslim confidences that followed betokened the Love of God between us. Soul spoke to soul through spirit, after Allah has joined them by the means of the miraculous meeting²⁰

The Review of Religions magazine initiated by the Promised Messiah^{as} played a huge role in propagating the message of Islam Ahmadiyyat to the West. Many letters and reviews were received at Qadian about its content from across the world. One lady wrote to the Promised Messiah^{as} from the Manchester London on 25th May

1905:

"Dear Mirza Ghulam Ahmad, at first when I read about you, I desired to write to you. But I couldn't think of anything and what may I write to a man like the Promised Messiah^{as}. I have read some of your teachings in the papers of Review of Religions which are regularly sent to me from Qadian. I am happy that the truth of God is being established. The pure faith which was preached by Jesus^{as} and Muhammad^{sa} is forgotten by the world. But the time has come about which God said he would vigorously shake up the world. Now everything seems as if it is changing the religious world as well as the secular world. I was pleased to know that you preach of peace and coherence. I always used to doubt how true religion can be spread by the sword. There is not a doubt that it is permitted only for self-defence. I am pleased to know that you live under a British rule where you have the right to freedom of thought and expression. ...I have also read about a prophecy which you made 25 years ago. I am delighted to read the virtuous teachings mentioned in the Review of Religions and I hope that you will be successful in your work of spreading the truth."²¹

Your Servent in the work of God

S.N Rigway

Manchester England

These are but a few examples of the efforts of the Promised Messiah^{as} in defence of Islam and related to the propagation of Islam Ahmadiyyat in the West. It was him who challenged the Christian Missionaries when other scholars were devoid of spiritual insight. These exertions paved the way for the coming of later missionaries to the West in order to propagate the message of the Promised Messiah^{as}.

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(www.britishnewspaperarchive.co.uk).

²⁰ The Moslim Sunrise issue 4 1922 P143-145

²¹ AIHakam 25/05/1905

جلسہ گاہ میں داخلہ AIMS کارڈ دکھانے پر ہو گا۔